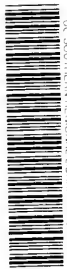


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AFRICAN
NATIVE LITERATURE,

OR

PROVERBS, TALES, FABLES, & HISTORICAL FRAGMENTS

IN THE KANURI OR BORNUN LANGUAGE.

TO WHICH ARE ADDED

A TRANSLATION OF THE ABOVE

AND

A KANURI-ENGLISH VOCABULARY.

BY

REV. S. W. KOELLE,
CHURCH MISSIONARY.

J.D. Bulchess
2079/14

LONDON:
CHURCH MISSIONARY HOUSE,
SALISBURY SQUARE.

1854.

Princes shall come out of Egypt;
Ethiopia shall soon stretch out her hands unto God.

(Psalm LXVIII, 31.)

STACK ANNEX

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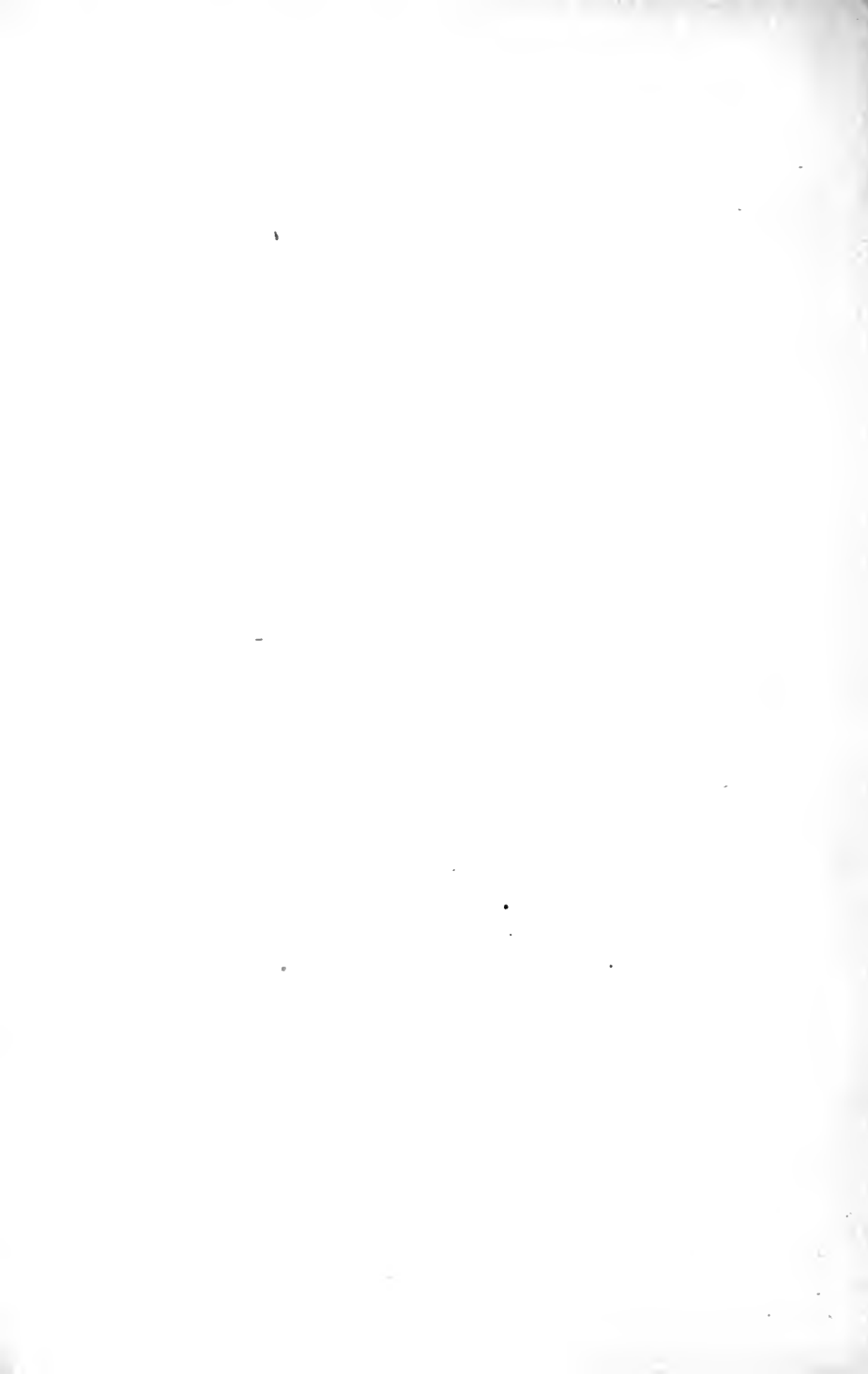
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Corrigenda.

-
- P. 184 line 2 read ants *for* ant.
- " 185 " 14 " black *for* blaek.
- " 189 " 18 " months *for* mouths.
- " — " last " hold *for* held.
- " 192 " 15 " the *for* on the.
- " 193 " 6 " woman *for* women.
- " — " 28 " on *for* an.
- " 201 " 25 " locusts *for* locousts.
- " 210 " 14 " finished *for* finished.
- " 223 " 1 " Kanum *for* Kanu.
- " 226 " 15 " Deia *for* Dei.
- " 227 " 27 " Commander *for* Cammander.
- " 233 " 7 " might *for* night.
- " 244 " 15 " us *for* ns
- " 245 " 21 dele, after that.
- " 248 " 11 read of Gazir *for* Gazir.
- " — " 12 " Magirari *for* Magriari.
- " 253 " 4 " to the war *for* the war.
-



TO THE

RIGHT REV. DR. W. HOFFMANN,

GENERAL-SUPERINTENDENT OF THE UNITED CHURCH
OF PRUSSIA,

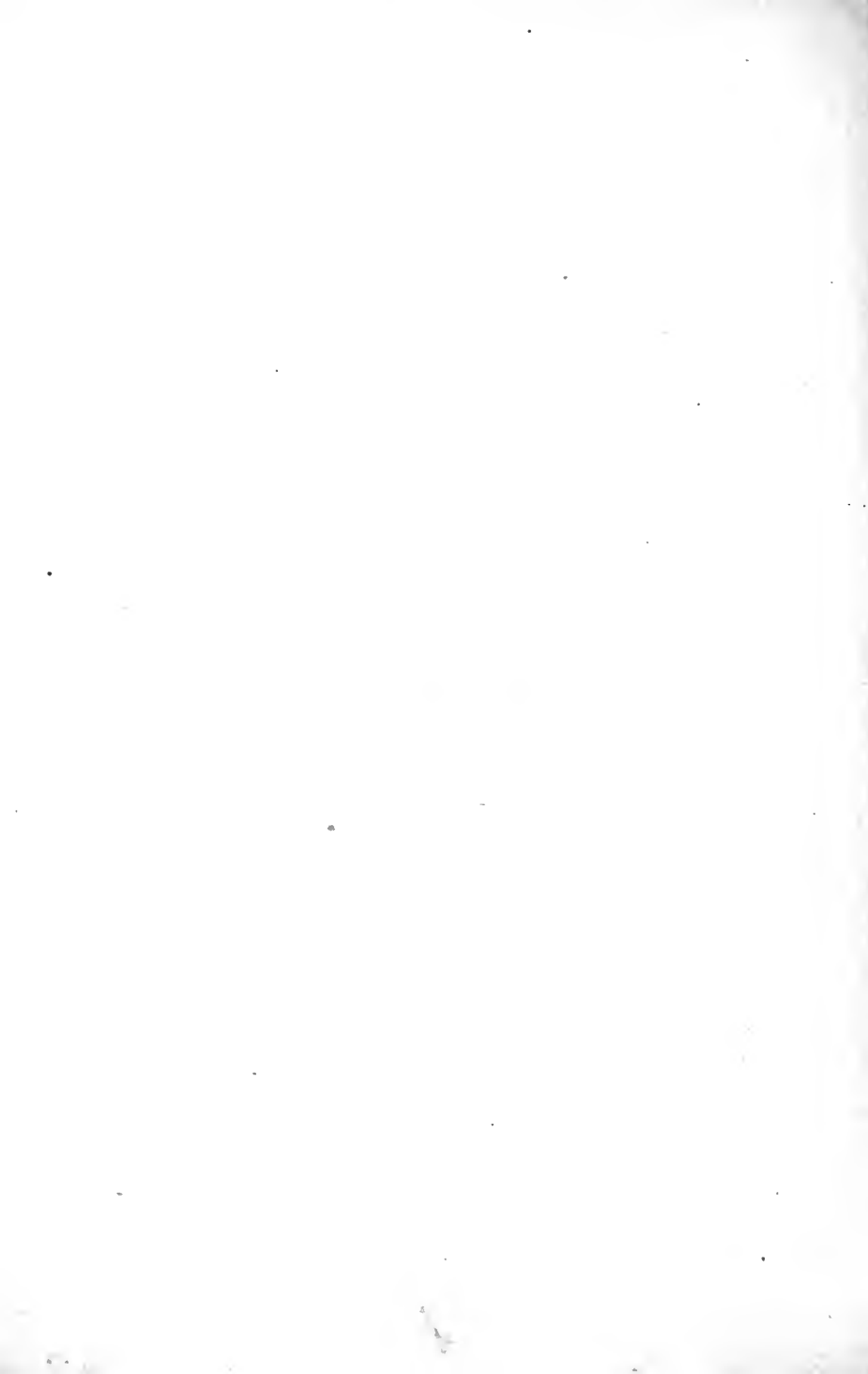
IN GRATEFUL REMEMBRANCE OF THE HAPPY YEARS DURING WHICH

I ENJOYED HIS LUMINOUS AND ANIMATING INSTRUCTION,

THIS VOLUME

IS AFFECTIONATELY INSCRIBED

BY THE AUTHOR.



PREFACE.

I have now the pleasure of introducing to the friends of Africa, who are interested in its languages and people, the last volume which has resulted from my lingual researches during a five years' stay in Sierra Leone. It connects itself with the Bornu Grammar, lately published, and contains a limited selection from the manuscript literature on which that Grammar is based, and a Vocabulary of the same language. These three parts, the Grammar, the native Literature, and the Vocabulary, will be found to form something complete, as far as they go, in one of the most important Negro languages, hitherto unknown.

The narratives which are here communicated deserve special attention: they are not compositions, formed with difficulty by a foreigner, but they are the work of a genuine Negro mind, both in conception and expression; in them we hear a real Negro tongue speaking to us, we hear tales in the same language, and about the same words, in which they have been told over and over again to beguile many an idle hour in a land where nature's richest bounties are obtained without almost any labour. Here, therefore, the student has the proper means presented to him by which a correct and thorough acquaintance with the language may be acquired. Translations of books (e. g. the Bible), made by foreigners, cannot fully answer this object, and even to tell a native English phrases for the purpose of having them translated into his own language, is a mode of proceeding not quite safe, inasmuch as it often places him in the temptation of adapting his own language to the English idiom: the whole peculiar cast and the minute

features of a language can only be thoroughly learnt, when we hear natives express their own thoughts in their own mother tongue. Guided by these principles, I caused my Interpreters, from the commencement of my Kanuri studies, to tell me, in their own language, any thing they liked, in order that I might commit it to paper, word for word, as it came from their lips. In this manner I gradually collected a manuscript literature of about 800 pages, which constituted a rich material for grammatical investigations, and from which this book communicates a limited selection. There are probably many who will concur with me in the conviction that this is the best and safest mode of studying a new and entirely uncultivated language.

It is hoped that the publication of these first specimens of a Kanuri literature will prove useful in more than one way. Independently of the advantage it offers for a practical acquaintance with the language, it also introduces the reader, to some extent, into the inward world of Negro mind and Negro thoughts, and this is a circumstance of paramount importance, so long as there are any who either flatly negative the question, or, at least, consider it still open, "whether the Negroes are a genuine portion of mankind or not." It is vain to speculate on this question from mere anatomical facts, from peculiarities of the hair, or the colour of the skin: if it is *mind* what distinguishes man from animals, the question cannot be decided without consulting the *languages* of the Negroes; for language gives the *expression* and *manifestation* of the mind. Now as the Grammar proves that Negro languages are capable of expressing human thoughts, — some of them, through their rich formal development, even with an astonishing precision, — so specimens like the following "Native Literature" show that the Negroes actually have thoughts to express, that they reflect and reason about things just as other men. Considered in such a point of view, these specimens may go a long way

towards refuting the old-fashioned doctrine of an essential inequality of the Negroes with the rest of mankind, which now and then still shows itself not only in America but also in Europe. Such views may perhaps be excusable in those who have never heard black men speak except in a language foreign to them and which they had to learn from mere hearing: but when I was amongst them in their native land, on the soil which the feet of their fathers have trod, and heard them deliver, in their own native tongue, stirring extempore speeches, adorned with beautiful imagery and of half an hour or an hour's duration, or when I was writing from their dictation, sometimes ten hours in succession, without having to correct a word or alter a construction in 20 or 30 pages, or when, in Sierra Leone, I attended examinations of the sons of liberated slaves in Algebra, Geometry, Latin, Greek, Hebrew &c. — then, I confess, any other idea never entered my mind but that I had to do with *real men*.

Nor will it be denied that, in addition to the ethnological or anthropological bearing of the whole collection, the *historical* sketches have still a particular interest, inasmuch as they contain information, derived from personal observation, respecting some subjects of natural history, and respecting two of the most powerful nations of Central Africa, the Bornuese and the Phula.*) The account of the last change of dynasty in the Bornu empire is given so fully and satisfactorily that it must always remain valuable in regard to the history of that land. Where all is still enveloped in so much darkness, as is the case with Africa, even such sporadic glimpses of light become of great value.

On account of the more general interest possessed by these narratives, I have accompanied them with an English translation, in order thus to render them accessible also to those who cannot be at the trouble of reading them in the original text.

*) See more about the latter in the Introduction to the *Polyglotta Africana*.

The direct and chief object, however, of the publication of this small native literature is a *lingual* one. If I found it the best and only satisfactory means for obtaining a thorough knowledge of the Grammar, first to spend much time in writing the dictations of natives on a multiplicity of subjects, can it be otherwise but satisfactory for every one else who will study the language to have the means of convincing himself, by his own observation, how far I have succeeded in deducting the Grammar from the materials with which I was furnished, and, as it were, to reproduce it, independently of its first author? By furnishing these specimens of my own working materials, I give up the privilege of being the only competent authority respecting the Kanuri Grammar, and open the way to every student to judge for himself. For the Vocabulary which follows the text contains all the words occurring in the latter, and many more, so as to afford much greater facilities for understanding it than I originally possessed. I would therefore fain hope that this present volume, in connexion with the Kanuri Grammar, may prove a real acquisition from the wide area of wilderness and fallow ground which still remains to be added to the known and cultivated field of *philology*, the highest destination of which is, to yield *translations of God's eternal and saving truth* into all the languages and tongues of the earth.

It now only remains to make a few remarks respecting some particulars.

In the Vocabulary I always give in parenthesis the third person of those verbs whose character (i. e. final *radical* letter) is either *m*, or *n*, or *ñ*, because this is of great importance for the whole inflection.

Of the *quotations*, occurring in this volume, the §§ always refer to my "Grammar of the Bornu or Kanuri Language."

In the Translation of the Kanuri text the words in *pa-*

rentesis are not in the Original, but had to be added for the sake of clearness. It also frequently happened, as is generally the case in translating, that words or modes of expression were to be used in English which are not quite identical with those in the Original, but which will be easily known by the reader, although they are not expressly marked as such.

In regard to the *accent* we must remark that it sometimes shifts its place either for the addition of inflectional appendages to a word, or on account of its position in the context. From the same reasons the *quantity of vowels* also seems to vary. In both respects, however, my Interpreters themselves appeared to me a little uncertain, so that I did not succeed in fully getting hold of the proper laws for these changes. I always marked the accent and quantity of words as in each case my Interpreter's pronunciation seemed to require it. If, in a few instances, the accent or quantity of the examples in the Grammar does not quite agree with that of the text in this book, it is owing to the circumstance, that generally I did not simply copy those examples from the manuscripts, but had them pronounced afresh by my Interpreter as detached propositions.

The *Orthography* of this book is the same as that used in the Grammar, viz. the system proposed by Prof. Lepsius of Berlin in the Pamphlet entitled "Standard Alphabet for reducing unwritten languages and foreign graphic systems to a uniform Orthography in European Letters," and the excellencies of which will become more and more manifest, the longer it is used*), so that one may confidently hope that it will prove the sound and solid basis on which, in time, an agreement and unifor-

*) I much regret that this System was not propounded sooner, so that I might also have adopted it in my Vei-Grammar and Polyglotta Africana. Happily, however, the Orthography which I employed in those books already so nearly approaches the System of Prof. Lepsius, as only to require some minor alterations.

mity may be brought about in the graphic representation of all those languages which are now being reduced to writing.

In connexion with this topic I cannot omit mentioning one subject which I consider of some importance in regard to the diffusion of the art of reading and writing among uncivilized and savage nations. Since the first year of my stay in Africa, it always appeared to me desirable that, for the purpose of instructing rude and barbarous tribes in the art of reading and writing, where success depends so much on the simplicity of the system proposed, our Alphabet might be considerably simplified, without losing any important advantage in point of clearness and completeness. At present, in introducing the art of reading and writing, we have, in fact, to teach *four* distinct Alphabets: one small and one capital for reading and again one small and one capital for writing, so that, if, *e. g.*, a language requires 20 letters, a child has to learn the large number of 80. Now we cannot be surprised, if savages consider this a rather formidable task and if in consequence they shrink from it. I therefore would suggest that, in all cases where the art of reading and writing has to be introduced amongst an uncivilized nation, *only the Alphabet of small letters, generally used in writing, should be adopted both for manuscript and for print.* This suggestion, if carried out, would not only reduce the letters to be taught to one fourth their present number, but it would also have the additional advantage of rendering writing no longer a different task from reading, and of aiding greatly in effecting orthographical correctness. For by having the different words presented to the eye in always the same external shape and form, both in print and writing, they would so impress themselves upon the mind and memory of the people that they could scarcely help writing them correctly. Then, besides insuring greater orthographical correctness, our proposal would

also most effectually aid in securing *graphic* correctness, and elegance of form. Common people read much more than they write; hence many of them write a wretched hand, although they can read tolerably well. Now if the same letters were employed in print which are used in writing, people would generally write as well as they read, having the printed books always before them as their best caligraphic patterns. It is a fact that people who write Arabic generally write with much more exactness and elegance than people who write English or German, and the simple reason of this seems to be that the former always see patterns for writing before them, when they read their books.

We do not deny, indeed, that Capital letters may be so employed as to become very useful, and that they are a real excellency of our European Alphabets; but we question, whether their usefulness is such as to overbalance the disadvantage by which their retention would be accompanied in introducing the art of writing and reading amongst barbarous nations; for their retention renders it necessary to teach double the number of letters which would otherwise be sufficient. Besides, it is not impossible to insure the advantages of Capital letters in another and simpler way: in print the use of *fat* letters would mark a word as well or better than a Capital; and, in writing, the common small letters might be made higher or broader and thicker. But a correct use of Capital letters or their substitutes, requires an amount of theoretical knowledge from which we must be anxious to dispense a savage tribe, when they become willing to adopt habits of civilization, and consequently we had rather discard the use of Capital letters altogether, without even adopting any substitute in their stead.

I am not aware that there are any other obstacles in the way of this proposal, except the casting of new letter-type; but the expense of this is trifling, when compared

with the advantage which would accrue from it, most languages requiring only about 20 or 30 letters in all. According to the opinion of a practical Printer who has already furnished me with a specimen of such printing, the letters used in writing could be made so small and handy as not to occupy more room in printing than those commonly used. The specimen he produced showed plainly that the practical and mechanical difficulties of this scheme can be easily surmounted.

We sum up our proposal in a few words: — we wish, in the case above mentioned, *to discard the use of Capital letters both in script and in print, and to adopt in printing the letters commonly used in writing.* — From the execution of this plan we expect the following advantages, 1) great simplification, viz. the reduction of the letters to be learnt to *one fourth* their usual number; 2) identification of the task of reading and writing; for by reading we should learn to write and by writing we should learn to read; 3) increased orthographical correctness in writing; 4) a good and elegant handwriting. All this would probably contribute materially to insure a wider and speedier promulgation of the art of reading and writing, and, consequently, the accomplishment of the great and noble work of bringing the everlasting Gospel to all the nations of the earth would be facilitated.

May this and all our doings tend to promote that glorious Cause!

Berlin, October 23^d 1854.

Sigismund Wilhelm Koelle.

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I.

PROVERBS AND SAYINGS.

LACONISMS AND FIGURATIVE EXPRESSIONS.

1. *Nóntsénín kámpunyē lánentšia, áte gergánemmi*, "if one who knows thee not, or a blind man scolds thee, do not become angry!"
2. *Ágō komándē ntšínite, dúnōn mánem, pándem bágō*, "if thou seekest to obtain by force what our Lord has not given thee, thou wilt not get it."
3. *Kábū dátšia, kárgun bágō*, lit. "the days being finished, there is no medicine," i. e. if one's time to live is completed, no medicine can ward off death!
4. *Ágō fúgubē rúmin, ngáfobē rúm bágō*, lit. "thou seest what is before, but not what is behind (thee)," i. e. thou knowest the past, but not the future.
5. *Ángalte šímlan ganí kárgā, kálālan kárgā*, "wisdom is not in the eye, but in the head."
6. *Kámpurō ágō yíminya, kā múskōntsibéturō ganágem, dúgō širō yē; wágēya nírō "ágō štmmi" tsénā, kā múskōntsibétiyē šédārō náptšin*, "if thou givest any thing to a blind man, lay it first upon the staff in his hand, ere thou givest it him; in the next world, when he will say "thou hast not given me any thing," the staff in his hand will bear witness."
7. *Gēdi kánadibēn tsánnāwa*, "at the bottom of patience there is heaven."
8. *Kām búrgō souártia déregē adémmārō kótši*, "a person being prepared beforehand is better than after-reflection."
9. *Kām nēmtšē bágōtē ši mánāntšē bágō dábū kām méogubēn*, lit. "he who has no house has no word in society," i. e. if one is so poor as not to possess a house, no one will listen to him.
10. *Mána kámuyē ndí nemétšia, tilō gónem, tilō kolóné!* lit. "if a

woman speaks two words, take one and leave the other!”,
i. e. believe only half of what a woman says.

11. *Búrgōntse búrgō kenýérībē gadi*, “he is as cunning as a weasel.”
12. *Kámte agó ñgala kámmō tsédia, nēmgalāté páttsegin bágō*, “if a man confers a benefit upon another, that benefit is not lost (to himself).”
13. *Kánnu kām tsébuí*, lit. “fire devours a man,” i. e. one is in great distress.
14. *Kām dántse kēlí kvōya, šima nā kánnubērō gértēgin*, lit. “He draws near to the fire whose meat is raw,” i. e. he who is anxious to obtain an object, gladly uses the requisite means.
15. *Kām kām tserágení dúgō ágō nántsēn tšimágení*, “one does not love another, if one does not accept any thing from him.”
16. *Támā šúgō dīniábē*, “hope is the pillar of the world.”
17. *Lemán šúgō dīniábē*, “riches are the pillar of the world.”
18. *Lemán šúgō róbē*, “property is the prop of life.”
19. *Sóbā tšírēbē múškō ndín teí!* “hold a true friend with both Your hands!”
20. *Kárgenem kámmurō yímīa, nígā ntšétsō*, “if thou givest thy heart to a woman, she will kill thee.”
21. *Kúguí timí lítsia, wu nígā beántseskin*, “I will pay thee, when fowls get teeth.”
22. *Kárgeté, šima kām kámmurō tsátin, šima kām tsánnārō tsátin*, “it is the heart that carries one to fire or to heaven.”
23. *Kām kárgen kām tséteite šímu kérđigō*, “he is a heathen who holds another in his heart,” i. e. who bears malice. .
24. *Kām nemé am wúrābē tsátserānité nemé kitábubē tšétsērāní, kām nemé kitábubē tsátserānité, nemé kómāndébbē tšétsērāní*, “he who does not believe what old people say, will not believe the sayings of the book; and he who does not believe the sayings of the book will not believe what our Lord says.”
25. *Áfi nēmkétsindō yāyé, wóte kárgenēmgā kámmurō yímmí!* “whatever be Your intimacy, never give thy heart to a woman!”
26. *Káliāé áfi nēmgalántse yāyé tátānem díbigō tsétení*, “whatever be the goodness of a slave, he does not come up to a bad son.”
27. *Káliā ágō kámméršībē ganí: káliārō mersánēmīa, šima nígā*

- ⁴ *ntsětsō*, “a slave is not a thing to be trusted: if thou trustest a slave, he will kill thee.”
28. *Kām yántse ganávātē áširntse tsakkáta*, lit. “one who has a younger brother, his secrets are covered,” i. e. he has a confidential friend.
29. *Kámte agó ngala dímnā, állāyē ngalān nírō patsártšin*, “if one does good, God will interpret it to him for good.”
30. *Komándē kámmō lemán tšī yāyē, táta bágō kwōyá, lemántē má-nāntse bágō*, lit. “if our Lord gives riches to a man and there are no children, the riches have no word,” i. e. they have no meaning, no object, no value.
31. *Kām komándē táta tšinnāma, áširntse állāyē tsáktšenamágō*, “the man to whom our Lord gives children, his secrets God covers.”
32. *Ágō fúgubētē, komándē gēnya, ngúdō dábū kírūgūamai tsúrui bágō*, “as to what is future, even a bird with a long neck cannot see it, but God only.”
33. *Dínā yermānem bágōrō, yermānemma ngálgō*, “since thou hast no benefactor in this world, thy having one in the next will be all the more pleasant.”
34. *Kām yántse tsambúna bágōya, šigā wádadai tsátin*, “he whose mother is no more, him distress carries off.”
35. *Kām áširntse kámurō gúltsegā, kámūtē šigā tsábū šetánbērō tšéakō*, “if a man tells his secrets to his wife, she will bring him into the way of Satan.”
36. *Kámuyē tsabá ngalārō kámga tsákin bágō*, “a woman never brings a man into the right way.”
37. *Kām kánā kúguibē ntsětsōma bágō, sai álla*, “no one can kill (i. e. satisfy) the appetite of fowls, except God.”
38. *Ágō dínānyin kóron kírnyinnō tátā tserágenāgō bágō*, “nothing in the world loves its young more than a female slave and an ass.”
39. *Ni tálagā kwōya, áte gálfū sōbánemmi!* “if thou art poor, do not make a rich man thy friend!”
40. *Nusótōrō lēnemā, áte pátō gálfubēn tsámnemmi!* “if thou goest to a foreign country, do not alight at a rich man’s house!”

41. *Búlturō dīnīa wātši tsábālan*, lit., "it became day, whilst the hyena was on its way," i. e. one's strength was broken before he had gained his object.
42. *Wīma mei "tšīgā kāmágunbē"*, lit. "I am king Elephant-bag," i. e. I am a king so strong that I could carry an elephant in a bag, or I am so powerful as to think nothing too difficult for me.
43. *Wu tawángī dūgō tsábālan wūrō dīnīa wásegī*, lit. "I arose early, but the dawning day overtook me on the way," i. e. I married a wife in early youth but had no children by her.
44. *Kanuwári nōñemmi kwōya, kanuwátē nōñemibá?* lit. "if thou doest not know hatred, doest thou know indifference?" i. e. how is it that thou didst not see that I do not love thee, even though thou didst not find out that I hate thee?
45. *Wu gésgā ganá ruskē, kolóngē, kura gónḡimba?* lit. "if I see a small tree, shall I leave it and take a large one?" i. e. if I have a chance of marrying a young man whom I may easily manage, should I pass him by and marry one who is too strong for me?
46. A certain man took a long journey on which he first passed a rich man who had many children all of whom were girls. He saluted him, saying "*ába tálaga wúse!*" i. e. "poor man, how art thou?" This man was vexed on being called poor. He next passed a poor man who had many little children all of whom were boys, and him he saluted, saying: "*ába gálifu wúse!*" i. e. "rich man, how art thou?" This man was vexed on being called rich. He next met a man who had neither wife nor children and in the evening went to sleep in a pitch-dark house, without lamp: him he saluted, saying: "*ába kám-pū wúse!*" i. e. "blind man, how art thou?" This man was vexed on being called blind. At last he met a man lying under the *kángar*-tree which has very long and sharp thorns: him he saluted, saying: „*ábá kōa ngúrdegī wúse!*" i. e. "lame man, how art thou?" This man was vexed on being called lame. When the traveller returned, after a long time, he visited these men again and addressed each by the directly op-

posite title; but then they were again vexed, since, during his absence, the prophecy contained in his former addresses had become realized.

47. A certain man had a most beautiful daughter who was frequently courted. But as soon as the suiters were told that the only condition on which they could obtain her was to bale out a brook with a groundnut-shell, they always walked away in disappointment. However at last one actually tried to fulfil the condition and he obtained the beauty; for the father said: "*Kām ágō tsūrū badtšša tšidō,*" i. e. he who undertakes what he sees will do it.
48. Once in a famine a woman asked her husband to attend to the food on the fire, while she was going to fetch water. On her return she found him skimming off the foam, without being observed by him. After he had filled a calabash with foam, he hid it somewhere, supposing it to be the best part of the food. The woman did not let him know that she had seen him. But at dinner, when her husband, trusting in what he had hid, said to her "give me only a little and let our children have plenty," she said to him: "*abāntsa dte bilgurō bigela güllemmi!*" i. e. "father, do not call spray spring!" He did not understand what this meant till he went to eat what he had put aside for himself, and then found the calabash empty.
49. The question was once asked: "*kāmūnyin kōāngānyin ndāntsa ngūbugō?*" i. e. who are more in number the women or the men? One answered: "*kōāngāma ganāgō, kāmūma ngūbugō: ágō kāmūga ngūburō tsēdenāté, kōāngā māna kāmubē pāntšinté šīga kāmurō tamissagei, atēmārō kāmāté ngubū,*" i. e. men are the minority, women the majority: the reason why there are more women is this that men who listen to what women say are counted as women.
50. The Phula once sent the following message to the governor of a town: "*kōa bēlāma Tsārāmi Dāduimāté tēgera tšebá dūgō andi širō keām yātē dīnyē yēyogō!*" lit. "May Sarah's son, the Governor of Dadui make dumplings, till we come and bring

him milk and mash them that we may drink it together!" This message refers to the Pulo practise of mashing dumplings in milk and then drinking it and its meaning is: „prepare thyself for war, for we are about to attack thee!"

51. The Bornu Governor sent the following message to the Phula: "*sándi kōàngā kwōya, ísa, ñgō bérì déñesgana, kálù tságūte, wáa sandyúá buiyē!* lit. "if they are men, let them come; behold I have cooked meat, let them bring the sauce, that I and they may eat it!" i. e. I am prepared for the battle, we will have it as soon as Ye come!
52. *Šíntse tilō dínān, tilō lairan,* lit. "he has one foot in this world and one in the next," i. e. he has one foot in the grave, or he is in imminent danger.
53. *Ándi ñgájō lukránben bónyē,* lit. "we shall sleep behind the Coran," i. e. we shall feel secure after an oath is taken.
54. *Kálāntsełan dángi,* lit. "I stand on his head," i. e. I surpass him.
55. *Wúte dábandon wu bágō,* lit. "as for me, I shall not be in Your midst," i. e. I will have nothing to do with You.
56. *Kárgeni nā tilon náptseni,* lit. "my heart did not sit down in one place," i. e. I was uneasy, disquiet.
57. *Tigīni ámtši,* lit. "my skin is cold," i. e. I am sad, grieved.
58. *Tši mánārō* or *lebálārō yākéskin,* lit. "I put my mouth into a matter or dispute," i. e. I meddle with it.
59. *Álla kámurō kálāntse ššin,* lit. "God gives a woman her head," i. e. God gives safe delivery to a woman
kámū kálāntse tsebāndin, lit. "a woman obtains her head," i. e. a women is safely confined.
60. *Pésgā géreskin,* lit. "I tie a face" i. e. I pull a long face, I look displeased, dissatisfied.
61. *Mánāndē ñgálēma tsábā tilon tsúlāgeni,* lit. "our word never left one and the same road" i. e. we never fell out or disputed with one another.
62. *Sándi mánāntsa nā tilorō tsadké* or *ganátsāya,* lit. "they put their words in one and the same place," i. e. they are of one mind, they are agreed.

II. STORIES.

1. *Mána n̄emšóbābē.*

Tátōa sándi kām 'di ganántsān sōbāgáta. Sōbāgatányā, tilō, abántse gálifū, tilō, abántse tálaga. Sándi ndi n̄emsóbāntsa tsádin, dúgō sándi wurágeda. Wurágedányā, nā kāmubē tsáti. Ketényā, táta gálifubē létse, p̄ērō kuyángā yásge nigā tséde, gótši; kúrū wólte, kāmū kúra tilō nigā tséde, p̄ērōa kām yásgurō fóktségī. Fókkiégényā, kāmüntse kām d̄égurō wóltsī. Ši kāmū d̄éguārō wolgányā, táta tálagābē kāmū tilōma nántsēn bágō: abántse tálaga. Šyúa táta gálifubē sōbāntsúa létsei, n̄emsóbāntsa tsádin. Sándi náptsāna, sága tilō, ndi kitényā, táta gálifubē sōbāntséga bóbogonō; bóbōtse, nāntsúrō kadínyā, “sōbāni, wúa nyúa gánān n̄emsóbānde d̄iyen, dúgō wurányē, nā kāmubē kitiyē; kitiyéndeā, ni pāndon lemán bágō, kāmū mátsamma, wu pānden lemánwa: kāmū dége nigābē pányin 'bétši, ni tilōma nānēm̄in bágō, wu nírō kū búrgō tilō ntsekkéliskin; ntsekkéliskia, áte ndúmārō gúllemmī, kātširítšia, áre pānirō!” kónō tata gálifubeyē sōbāntsúrō. Táta tálagābē mána sōbāntsibē pántši. Pāngányā, d̄iniā kātširīgányā, tšítse, nā sōbāntsiberō kádiō; kadínyā, sōbāntšiyē: “búrgō nírō ntsekkéliskinté, áte ndúmārō gúllemmī! kúllō rátal ūgu nírō ntšiskē, lēnem, kāmāni kām d̄egesō tilō tilōn sandigā kóre: ‘wúgā serágembá Kerrágō áširbērō?’ n̄em kōrgēm̄ia, áte nigā ntserágenáté áre wírō gúllé!” kónō tata gálifubeyē sōbāntsúrō. Táta tálagābē mána sōbāntsibē pántse; bunyégányā, tšítse, nā sōbāntsiberō kádiō. Kadínyā, sōbāntse širō kúllō rátal ūgu tšō; kúlontse tsēmāge, pāntsúrō létši. Lēgányā, táta gálifubē tšítse, nā kāmāntse kām d̄egiberō létse, kāmüntse kām d̄égurō: “wu kū belamáširō lēngēkin” tse, tšítse, pátō sōbāntsiberō létse, geráti: šyúa sōbāntsúa búrgōntsa tilō, kāmūa sándi nōtsāni; “kóantsa belamáširō lēgónō” tsa kárgū.

Táta tálagábē mána sǒbāntsibē pántse, kúllǒntse rátal úgu gǒtse, pátǒ sǒbāntsibērǒ kádiǒ; kadinyā, búrgon pátǒ kámū kúraberǒ lēgónǒ. Lēgányā, kámū kúrāgā kigǒrényā, “wúgā serágegmba?” tse, kámū kúrāyē: “wúte nígā, serágegmbá? neminté, nyúa kóányúa nemganándon sǒbā dǔwī, wuránū, nā kámūbē tǔū, kámūārǒ wǒllū, wu nandigā ntsáruskin, kū kóani pátǒn bágǒ naŋga, ni tšínem, búnyē tšem, wúgā serágegmin nemin, wúte nígā ntsírágesgani; ni sǒbā kóanibē ntserágeskīa, wāgēya fúgū kómāndēbēn ŋgalā gani,” konǒ kámū kúrāyē tátārǒ.

Táta mána kámū kúrābē pāngányā, tigǐntse ámtšī, kúllǒntse gǒtse, pátǒ kámū kúrābēn tsúlūge, pátǒ kámū ganábērǒ lēgónǒ. Lēgányā, kámū ganáyēga kigorǒ, kungórǒ kámū kúra tsugǒrenāten, kigorǒ. Kigǒrényā, kámū ganá mána kámū kúrāyē nemétsenāté šītemā kámū ganáyē nemétsē, pántse. Táta mána kámū ganábē pāngányā, mána kámū ndibē pántšī, ndi gáptse. Ndi gáptsenāté, kúrū létse, tilǒ kigorǒ: “wúgā serágegmba kerrágǒ áširbē?” tse, kigǒrényā, kámuyē: “wúte nyúa kóányúa ganándon nemǒbā dǔwī, wurágu, nā kámūbē kitū, kábū tilǒma mánāndǒ wátēni, wu nandigā ntsáruskin, nā tilon búwī, nā tilon yáwī, wu ntsáruskin, kū kóani pátǒm bágǒ naŋga, wúga serágegmin nem, tšem dínā búné wúga súgǒremin, wúte nígā ntserágeskin bágǒ; wu nígā ntserágeskīa, kómāndē tšírāgení, ágǒ kómāndē tserágeníte wu diskin bágǒ,” konǒ kámū tiloyē tátārǒ. Táta mána kámūbē pāngányā, tigǐntse ámtse, kúllǒntse gǒtse, nem kámūben tsélugī. Kilǒgényā, mána kámū gásgibē pántšī; tilǒ gáptse. Pátǒ tilǒ gáptsenábērǒ, bunyēgányā kúllǒntse gǒtse, lēgónǒ. Lēgányā, kámū pántsēn tilǒntse náptsēna; táta létse, kámū lāfiāgonǒ. Lāfiāgányā, kámū tátābē lāfīa kímogǒ. Kimāgényā, tátayē kámurǒ: “wu nānēmǒ áširnyin kádiškǒ,” konǒ kámurǒ. Kámuyē “áfi mánemín?” gányā, tátayē “wu nígā ŋgirágeskǒ kerrágǒ áširberǒ,” konǒ tátayē kámurǒ. Kámuyē “kerrágǒ áširberǒ skírāgem kwǒyá, wúyē nígā ntserágeskī; áte áširndē dégan pántsāni!” konǒ tátārǒ kámuyē. Táta mána kámūbē pántse, kúllǒntse rátal úgu kámurǒ tšǒ. Kámū kúllǒ nā tátābēn tsémāge; táta tsúlūge, pántsurǒ létšī.

Lēgányā, sǒbāntse pántsēn nábgata, šigā gurétsin; sǒbāntsurǒ: “sǒbūni, mána áširbē wúrǒ gúlesēm léné, dē! tsámmāté wu lēneskē, kámūnem dégusǒ kigǒresgányā, yásgeté mánānité wátsei, tilǒ kigǒ-

rešgányā, mána šigā kōrešganāté, ši kasáttši tse, wūrō gulgónō".
Sóbāntšiyē "ni sūmōnēmman űgalārō pānēmī, nigā kásadentšī gonō?
ši nigā kásadentšī kwōya, bālīa, dīnīa kātšīrūtšīa, áre pānīrō; ni
pānīrō tsemūya, kāmūtēga, lebālārō táskīa, lebālāndētūrō dte tši yá-
kemmi, andīgā wūsáné!" kónō táta gálifubēyē sóbāntsūrō. Táta
tálagābē mána sóbāntsībē pántse; dīnīa kātšīrīgányā, lókte másena
kómbubē kītényā, tštse, pátō sóbāntsīberō légonō.

Lēgányā, kāmū sóbāntsībē másena tsūgūte, fūgūntsan ganátse,
ńkī tsūgūte, ganátse; kāmū pāntsūrō wólte létši. Tātōa kómbūntsa
badítsei, kómbūntsa tsábui; dāgányā, ńkīntsa tsásā; dāgányā, mūs-
kōntsa túltsa, dátši. Dāgányā, táta gálifubē kāmuntse bóbōtse, nān-
tsūrō kádiō. Kadīnyā, tátayē kāmurō: "wóltené, léné, ńkī kērmāma
kūte, wu kasaltéskē!" kónō tátayē kāmurō. Kāmuyē tátārō "ni wūrō
ńkī kērmāma kūte neminté, ni wu kīrñembá? wūyē kām bē nígei,
wūrō yilešegemin?" kónō kāmuyē kóāntsūrō. Kóā mána kāmubē
pāngányā, gergátši; gergāgányā, tštse, kāmūa lebála badítsei; badi-
gedányā, kāmū burgótse, kóagā rarátši. Kóa rarátē kāmubē pān-
gányā, rarátēte, kárgentšiyē tsoúrō wátši kerrārā kāmūtībēté. Kóa
tši pērengányā, kāmurō "tšíné luge pányin, wu nigā wántšeski;
pāndórō léné! ndúyāye kām nigā ntseráge níyē rágémīya nyúa šyúa
lénem námnógō! wúte náten fūgun nīrō kāmū neškē, pányin nám-
nem nigā ntširusgani šimnyin: kām belabēté űgásō wūgā logótseiya,
nigā ntserágeskō tsa, logóseiya, wu logóteńtsa pāngin bágō; wu wán-
tseski tsásganāté) tšīremārō wu wāngoskō, léné kóānem rágēmīa*
máné! wúte lám̄bīni bágō nilan, ágō rágēmīa dē!" kónō kóayē
pérorō.

Pērō mána kóāntsībē pántse, káreintse űgásō gótse, pátō kolótse;
pērō pāntsārō létši. Lēgányā, abāntsūrō "wu kóányúa lebála dīyē,
wūgā ši wáši tse yóguse, kāmñem rágēmīa mánem námné! tse, yó-
guse, pántsen káreini góngē, lugeskē, kádiskō pāndérō," kónō péroyē
abāntsūrō. Ába pērōbē mána pērōntsībē pāngányā, rášide kām 'di
bóbōtse, šyúa yásge, pērōntse bóbōtse, sándi kām dēgusō pátō kóabē
pērōntsībērō légéda. Lēgedányā, kóa pērōbē ši nábgata pántsen.
Létša, géptsei; gebgedányā, ába pērōbeyē kóa pērōberō "tátāni, áfi

*) see § 253, 2 of the Grammar.

nyúa p̄r̄õnyúa f̄õgentsã, gádũ, p̄r̄õni yõnnem, nãnirõ l̄õgõnõ?” kónõ ába p̄r̄õbeyē tátãrõ. Tãtayē ába p̄r̄õberõ “abãni, p̄r̄õnẽm wãã s̄õbãnyúa nãmnyẽna dúgõ andirõ mãsenã tsúgũte, ñkĩ tsúgũte, masenãndē buiyē, ñkĩndē ȳȳȳ, múskõndē túllē; dãgãnyã, ñigũ bõbõneskē, nãnirõ kadĩnyã, wũyē ñigã nõteskē: l̄enē, ñkĩ kũte, kasalteskē gasgãnyã, ñi wũrõ: wu kirnembã? wũyē kãm bē nigadi, wũrõ yileségemin? kónõ p̄r̄õnẽmyē ñim s̄õbãniben, nõngurõ sãkĩ; átẽmãrõ wu ñigã wãntseskĩ neskē, ñigã yõnneskē, pãndõrõ l̄õgonõ,” kónõ tátayē ába p̄r̄õberõ. Ába p̄r̄õbē mãna tátãbē pãntse: “tãtãni, p̄r̄õnĩtegã tsĩremãrõ wãnnem, ñigã yõkkam, pãnnemĩn tsĩremãrõ yõkkam kwõyã, p̄r̄õnĩte, bãlĩma kõã nãntsũrõ — ñgirãgeskõ kãmũ nigãberõ tse — tsĩyã, kõãngãfi ñsõ yãyē, p̄r̄õniyē tserãgenãtē nigãntse tsẽdĩn, ñi pãnē!” kónõ ába p̄r̄õbeyē tátãrõ. Tãtayē ába p̄r̄õberõ “abãni, wu mãnãnnem ’gãssõ pãneskĩ; p̄r̄õnnem bõbõnē l̄enõgõ pãndõrõ! wũte, bãlĩma p̄r̄õnnem kõã tserãgena tsũrũyã nigãntse tsẽde, wũte lãmbĩni bãgõ; ãgõ tserãge tsẽde!” kónõ tátayē ába p̄r̄õberõ. Ába p̄r̄õbē mãna kõãbē pãntse, l̄ẽtse, ñyúa p̄r̄õntsúa pãntsãn nãptsei. Nabgedãnyã, tãtã gãlĩfubē ñyúa s̄õbãntsããa bũrgõntsa tilõ, ába p̄r̄õbē ñyúa p̄r̄õntsúa nõtsãni; sãndi nãptsãna.

Kãntãge tilõrõ nabgedãnyã, tãtã gãlĩfubē s̄õbãntségã bõbõtsē; s̄õbãntse nãntsũrõ kadĩnyã, “l̄enē p̄r̄õtibē abãntse kõre, yãntse kõre, ‘p̄r̄õndõ kãmurõ rãskĩ’ nẽm, kõremãã sãndi p̄r̄õntsagã bõbõtsã, tsõgõrẽ, nigũ ntserãgĩ tsẽnã, ñi wõltenē ãre, wũrõ gũlesenē, wu pãngē!” kónõ tãtã gãlĩfubē s̄õbãntsũrõ. Sõbã, tãtã tãlagãbē, mãna s̄õbãntsibē pãntsi. Pãngãnyã, tãtã tãlagãbē tsĩtse, pãtõ p̄r̄õsõberõ l̄õgõnõ. L̄õgãnyã, ába p̄r̄õbẽgã bõbõtsē, yã p̄r̄õbẽgã bõbõtsē; kãñĩnyã, tátayē ába p̄r̄õberõ: “abãni, wu nãndõrõ kãdiskõ, p̄r̄õndõte kõã bãgõ, wu ñigã — wũgã serãgĩ kõã nigãberõ tsẽnã — wu ñigã rãgẽskĩ kãmũ nigãberõ: ñigã kõrogõ! wũgã serãgĩ tsẽnã, wu pãngē;” kónõ tátayē ába p̄r̄õberõ. Ába p̄r̄õbē mãna tátãbē pãntse, p̄r̄õntségã kigõrõ “p̄r̄õni, ñgõ kõã ãte nigã ntserãgĩ kãmũ nigãberõ, gonõ; ñi ñigã rãgemĩ kwõyã, ñĩrõ gũllē ñi pãntse,” kónõ ába p̄r̄õbeyē p̄r̄õntsũrõ. P̄r̄õyē ãbãntsũrõ: “kõã ãte wu ñigã nõnesgãna, ganãntsãn ñyúa kõãnyúa s̄õbãntsa tsãdĩn, dúgõ wurãgedã, wu rũsgãna; kõã tsĩtse, nãnirõ nigãrõ wũgã skĩrãgõ tse nãnirõ ñsenãtē, ñi serãgĩ kwõyã, wu ñigã rãgẽskĩ: abãni, ñĩrõ

gúllé, wólte, létse sabaráté, íse, nígānde díyē, wu kasánnēsķī," kónō péroyē abántsurō. Ába pérobē yā pérōberō: "ni mána tátātíyē nemétsenāté pánemba? mána pérōnēmýē nemétsenāté pánemba?" kónō kóayē kámurō. Kámuyē: "wu nemétsa pángī sándi ndílibēsō: pérótúa tátátúa létsa nígā tsádíā, — tátáté, šyúa kóā pérōnibēwa gánān nemsóbā tsádin, wurágeda, kū táta íse, pérōní nígārō kirágō tse, wu širō yískē, létse, nígā tsédíā, — wúrō nón-gūa, ágō nónquāté wu rágesgani," kónō yā pérōbeyē ába pérōberō. Ába pérōbeyē kámurō: "ni áfi lámōnēm? péróté, ndú rōntsíyē tserágíyāyē, — wúa nyúasō, lámbindē bágō, — létse, nígāntse tséde!" kónō ába pérōbeyē yā pérōberō. Yā pérobē mána kóāntsibē pántse, náptši pántsen. Táta tšítse, pántsārō wólte, íse; kadínyā, nā sóbāntsibērō létse, sóbāntsúrō: "sóbāni, nā wúgā sunótēmáturō wu légasgányā, ába pérobē bóbōnēsķē, nānirō kašínyā, wúyē sandirō: 'abáni, yáni, ágō tilorō nāndorō kádiskō' gúgányā, sandíyē wúrō: 'áfirō kádim?' gedányā, wúyē sandirō: 'pérondóté, ši kóā bágō pāngasgányā, atemárō nāndorō ísēsķē: pérōndógā kórū, wúgā kóā nígāberō serági tsénā, wu šígā rá-gēsķē nígārō' nēsķē yā pérobēwa ába pérobēwa kígōresgányā, sándi pérōntsa bóbōtsa, šimnyin kēogōrényā, wúgā serági gonō, 'léné, sabarátēné, wóltené áre, nígānde díyē!' tse péroyē; wóltesķē nānémō kádiskō," kónō táta tálagábē sóbāntsúrō.

Sóbāntse, táta gálifubē, mána sóbāntsibē pántse, sóbāntsúrō: "sóbāni, níte sóbāni tširebē: péróté, rōnēmýē tširerō tserági kwōyā, bálíya sēbā áre, kúllō rátal pindi ntšískē, kátsumū rágemman sabarántesķē, kúllōnēm rátal pindi gōnēm, léné, nígāndō kámūnēmna málam gōnítýē tséde, kámūnēm tšéné, kúte pānémō: kámūnēm pándenūa, wúa nyúa nemsóbānde kétšitši," kónō táta gálifubē sóbāntsúrō. Sóbāntse mána sóbāntsibē pántse; dinūa wágányā, táta tšítse, nā sóbāntsiberō kádiō. Kadínyā, sóbāntsúrō: "wu sabarátēsķē dátsi, nā bisgā nírō gúlesganáturō," gányā, táta gálifubē tšítse, kúllō rátal pindi tátārō tšō, kátsumū nígalā nígalān sabarátse dāgányā, táta kúllōntse rátal pindi gótse, tsábā bēla kámusōbē gōgonō; gótse, ši létse; bēla kámusōbē kibāndényā, pátō kámusōberō létse, ába kámuberō: "abáni, nígō wu, wúa pérōnēmna nígāndē ndéorō, wu kádiskō," kónō ába pérōberō kóayē. Ábu pé-

robē mána kóabē pántse, pérõntségā bóbotse, yā pérõntsibē bóbotse, pérõ yāntsúa tsa, nā abáben nabgedányā, abáyē yā pérõberõ: “ngõ táta pérõndégā kámū nigāberõ kirágeskõ tse, tse, undigā sógõrenáté, ši ngõ sabaráté nigārõ tsi: pérõnémõ mandgené, ši tátátégā tsiremárõ kirágõ kwõya gúltse, шыá tátáwa sandigā nā málam gõniberõ yáskē, málam gõniyē nigantsa tséde;” kónõ ába pérõbeyē yā pérõberõ. Yā pérõbē mána ába pérõbega pántse, pérõntséga kígorõ: “pérõní, ni mána abánemyē nemétsenáté, ni pánemíba?” kónõ pérõntsúrõ. Pérõntsíyē: “yáni, mána abániyē nemétsenáté wu páneskí: táta tsítse, sabaráté, nigānderõ nānirõ tsenáté, mána gadé bágõ; abáni tsítse, fúgurõ kótse, wúa tátáwa sigā ngáfon geiyē, nā málam gõniberõ súsáté, málam gõniyē nigānde tséde!” kónõ péroyē yāntsúrõ. Yā mána pérõntsibē pántse, ába pérõberõ: “abándē, ni mána pérõnémbē pánemíba?” Ába pérõbē: “wu mána pérõnibē páneskí, dánógõ dúgõ kálugūni gõngē, yángēni géreskē, tsógāni gõngē, súnõni šinirõ yákéskē, káni gõngē, fúgurõ kõngē, lényogõ nā málam gõniberõ!” kónõ ába pérõbeyē pérõ kóantsúarõ. Pérõ, шыá kóantsúa abántsa gurétsei; abántsa nemtsúrõ gáge, kálugüntse gótse, tsémū, yángëntse gótse tsergére, tsógántse gótse kálāntselan ganátse, súnõntse gótse, šintsurõ tsáke, kántse gótse, dégarõ tsúluge, fúguntsúrõ kótse, sandigā bóbotse, pátõ málam gõniberõ ábgāta.

Abgátányā, sándi létse, nā málam gõnibē kebandényā, ába pérõbē málam gõnirõ salámtsege; málam gõni sálamāntse tsemāgényā, nā málam gõniberõ létse, kóá málam gõnirõ múskõ tšõ, шыá málam gõnyúa láfiáta. Láfia dágányā, kóayē málam gõnirõ: “málam, wu nānémõ kádískõ” ganyā, málam gõniyē: “áfí nányin mánemín?” kónõ širõ. Šiyē: “pérõni áten, tátā áten sándi tarágí geda, wírõ gúleskeda; wúyē: ‘nándi teráguwí kwõya, árogõ, nandigā nā málam gõniberõ ntsásaskē, málam gõniyē nandigā ntsógõre, kasánnuwí kwõyá, málam gõniyē nigāndõ tséde nandirõ,’ neskē, sandigā nānémõ kí-guskõ,” kónõ ába pérõbeyē málam gõnirõ. Málam gõni mána ába pérõbē pántse; pérõa tátáwa bóbotse, nāntsúrõ kašinyā, málam gõniyē búrgon tátagā kígorõ: “tátāní, pérõ áte ni sigā tsiremárõ rágemí nigārõ?” tse málam gõniyē tátagā kígorõ; kígorényā, tátayē málam gõnirõ: “abáni, wúte pérõte tsiremárõ kirágeskõ nigārõ,”

kónō tátayē málam gōnirō. Málam gōnī mána tátabē pántsi; pāngányā, wólte pērōga kígorō: “yáe ganá, ni tátā áte tširēmárō rágemī šigā, kóāngem nigāberō?” tšē málam gōniyē pērōga kígorō. Pērōye málam gōnirō: “abáni, tátáté wu šigā tširēmárō kóāni nigāberō kirágeskō,” kónō pērōyē málam gōnirō. Málam gōnī mána pērōbē pāngányā, létšē, nēmtsúrō gáge, kálugüntšē sálābē gótšē, tsémū yán-gēntšē sálābē gótšē, tsógántšē sálābē gótšē kałántšēlan ganátsē, súnōntšē sintsúrō tsáke, kitábūntšē nigābē gótšē, múskōn tsétā, nēmtšen tsúlūge, nā pērō kóāntsúa dāgātāberō kádiō. Nāntsārō kadinyā, “wu nāndórō tšeskī, ngō kitábū áte rúba? mána búrgo neményenáté ngāsō yētsérasgani; kērmāma mána tsirēté nándi neménuwīa wu yētséráskē, nigāndō dískin,” kónō málam gōniyē pērō kóāntsúārō. Pērō kóāntsúa mána málam gōnibē pántsa, “ába málam, andítē nānēmō — tširēmárō terágē, nigāndē dé nyē — nānēmō kášyē, ándi kasáttendé kwōya, nānēmō tsášyébá?” kēda pērō kóāntsúa málam gōnirō. Málam gōnī mána pērō kóāntsúābē pántšē, tšítšē, dátšē, mána tsúrō kitábubēn degána sandirō karátsē; sándi pāngédányā, málam gōniyē sandirō: “mána tsúrō kitábubē nandirō karánēskē pānuwáté, nándi kasánnúbá?” tšē sandirō; sandiyē: “ándi kasányē” tsā málam gōnirō. Málam gōnī mánāntsa pántšē, nigāntsa tséde; dāgányā, táta kúllō málam gōnibē nigā tsédenābē rátal píndi tsétúlūge, málam gōniga beátšē; málam gōnī kúllōntšē tsémāge; kúllōntšē tsémāge dāgányā, kákāde ganá lifūntšen tsétúlūge, sandirō rufútšē, kērkertšē kóārō kēinō, “ngō, tágarda nigānēmbē” tšē. Kóā tágardāntšē múskō málam gōnibēn tsémāge, kámūntšē tšétšē, bēlantsārō légeda. Lēgedányā, táta kámūntšē nēmtsúrō tsáke, šyúa kámuntsúa náptsei.

Napkedányā, dinā wāgányā, táta tšítšē, nā sōbāntsiberō légonō. Lēgányā, sōbāntsúrō: “mána wúa nyúa neményenáté tširētšī: pērōtē wīgā tšerági tšē, wúa šyúa abántšiyē nā málam gōniberō sásate, málam gōnī andigā sógōre, ándi kasánniyē, nigāndē tséde, wúa kámūnyúa pāndērō kášyē; wu tšeskē, labár nigā díyēnābē gulēntséskin gē; atēmárō nānēmō kádiskō,” kónō tátayē sōbāntsúrō. Táta gálifū mána sōbāntsibē pāngányā, kárgentšē kētšī, sōbāntsúrō: “būnyē yāye áre nānirō, kái yāye áre nānirō! wúa nyúa, nēmsōbāndéte dinā áten kām pártēma bágō, sai álla; lēné,

pánemín námné, nyúa kámúnémwa ngalārō námnoḡō dúḡō áḡō állāye tsédin ruígō,” kónō táta gálifubē sóbāntsúrō. Táta tálagābē ši mána sóbāntsibē pántse, létse, kámuntsúa pántsān náptsei. Napkedányā, kántāḡe lásḡe, ndí, yásḡe, úgurō nábgēda; nabgedányā kámū pálti; palgatényā, kóá kámū tsúrui; tsúruiyā, kámū palgáta, ši nábgata tsúrui, ndúmārō gúltseni, kámūni páltenā tse. Pérō kántāḡe legár kábū legárwa kitényā, kámū táta tsámbi; táta keāmbúnyā, táta kéngalī širō állayē tšō. Kóá kámántse táta tsámბუნა kirúnyā, tšítse, nā sóbāntsiberō légonō; létse, sóbāntsúrō: “sóbāni, kámūni állayē kalántse tši,” kónō sóbāntsúrō. Sóbāntsiyē “áfi pándem?” tse, šíḡa kígorō; kíḡorényā, šiyē sóbāntsúrō: “táta kéngalī pándeskō,” gonō sóbāntsúrō. Sóbāntse labár táta kéngalibē pángányā, kunótin; “sóbāni állayē šigā ngúrnoḡši” tse kunótin.

Sóbā, táta tálagābē, pántsurō wólti. Wolgatényā, táta gálifubē tšítse, ngalārō tšifí, kánī tšifí, kúgui ngúburō tšifí, áḡō kómbábē ngásō gótse, pátō sóbāntsiberō keātényā, sóbāntsúrō: “ngalārō átēn, kánī átēn, kúguiényin, kómbúányin ngásō wu níró ntšíski, tsū tátánémbě níró — ām wúra bóbōnem — tsáde!” kónō táta gálifubeyē sóbāntsúrō. Sóbā mána sóbāntsibē pántse; kábū túlur kitényā, málam tilō bóbōtse, ngalārō debátse, kánī debátse, kúgui ngásō debátse, árgem nyétsa, bérī ngúburō détsa, dā ngalārōben kánīben, kúguiben ngásō détsa, ām wúra bóbōtsa, tsū tátābē tsáde. Dāgányā, bérīnyin dányin ngásō tságūtē, fúḡū ām wúrabēn ganátsa. Ām wúra kām tilō bóbōtsa, kām tilō tšítse, bérī ngásō tsegéḡe, ām wúra bérī tsábū. Dāgányā, alfótīa gótse, kóārō adátsāga, ndúyē tsábā pántsibē gótse, létsei pántsārō. Kóá kámuntsúa tántātsa fúgurō tsasáḡe náptsāna; kámū tátāntsúrō tégamtsé tšin, táta keámtse tsei. Kóá šyúa sóbāntsúa neḡsóbāntsā tsadin burḡóbēgadi; ām bēlabē ngásō sandígā tsárui; sándi búrgōntsa tilō, ām bēlabē nótsāni; sándi sóbā náptsāna, ām bēlabēga tsárui, dúḡō táta ngalíntse ndí, tégamnyin kámntābē kitényā, kóá kámantsurō: “kúḡe tátātībē lóktentsé tséti tégamnyin-kámntābē” tse kámantsurō nemēḡigényā, kámū nemē kóāntsibē pántse, tátārō tégam dáptši.

Tátārō tégam dabgányā, táta kábū ganārō nabgányā keám séptsegí; seḡkigényā táta burḡowátšin, lélétsin; kérbúntse yásḡe kitényā, yā tátābē kúrū gadērō pálti. Gadērō palgatényā, kóá

kámuntse páltigō nótši; nōgányā, tšítse, nā sōbāntsibērō létse, sōbāntsúrō: “sōbāni, kāmūni gadērō pálti,” kōnō sōbāntsúrō. Sōbāntsíyē: “léné, pāngemīn námne, kāmūnem űgalārō wúné, dúgō ágō dllaýē tsédíya ándi ruíyē,” kōnō táta gálifubeyē sōbāntsúrō. Sōbāntse tse, náptši, kámūntséga tsúrui, másenā űgala mátsē, tšin, kátsumū űgalā tšífū tšin, kāmūga űgalārō meinámstšin, dúgō kántāge legár kábū legárwa kitényā, kāmū dllaýē kalántse tši. Kalántse kibandényā, kōa tšítse, nā sōbāntsiberō légonō, sōbāntsúrō: “sōbāni kū nírō labár űgalā kúski,” kōnō sōbāntsúrō. Sōbāntsíyē: “labárte labárpī wúrō kútem?” kōnō sōbāntsúrō táta gálifubeyē. Kóayē: “labár kúsganáté: kāmūni kalántse tsebāndī, átībēma labárte nírō kúskō,” kōnō sōbāntsúrō. Sōbāyē: “áfī komándē nírō ntšó?” tse kigórō. Šíyē sōbāntsúrō: “komándē wúrō táta kašigana šō,” kōnō sōbāntsúrō. Táta gálifubē labár táta kašiganābē pāngányā, ši kunótin, kárgentse kėtši; lemán űgubū tsetúluge, sōbāntsúrō tši. Sōbāntse lemántse gótse, pántsúrō létši. Lēgányā, kábū túlur kitényā, ām wúra bóbōtse, kámūntsi bē yā bóbōtse, ābā bóbōtse, tsū tsáde; dāgányā, tšítse, nā sōbāntsiberō légonō. Lēgányā, sōbāntsúrō: “kāmūni kū kalántse kibandēna kábūntse túlur tsētī; atēmārō wu lēneskē, ām wúra bóbōneskē, yā kāmūnibē bóbōneskē, āba kāmūnibē bóbōneskē, ām wúrayē tsū pé-rōnibē kédō; tsáde dāgányā, wu tšīneskē, nānēmno kádískō, nírō gúlturō,” kōnō tátayē sōbāntsúrō. Táta gálifubē mána sōbāntsibē pántši; sándi ndlīsō pántsān náptsāna, nemsōbāntsa kėtširō tsádin.

Táta gálifubē, kábū tilō tšítse “wu tigīni kūtū” tse, tsānci-nyin tsákte, gáge tsúrō nēmbēn, dígalntse lan bōgonō. Bōgányā, táta sōbāntse ši nótšēni táta gálifubē búrgō tsédin, áfīmayē šigā tsētāni; ši búrgū tsákin: kálemni tsoú tse, kálemno múskōn kērtē-gēna, ši búrgū tsákin; kásūa kátugubē; táta, sōbāntse, nótšēni. Táta sōbāntse tšítse, nāntsúrō kadinyā, ši búrgū tsákin. Táta wólte, létse, kárgun mátsē, kigūtényā, sōbāntsiyē kárgun tsémāge nántsen, keányā, kálem nēmturō wátši; táta búrgū tsákin. Táta sōbāntse ágō tšidēna nótšēni; létse, kōa keári tilō bóbōtse; nāntsúrō kadinyā, tátārō keáriyē “tátāni, kárgun dāsosō sōbānēnyē nírō mátsē tsúgutia, kárgunte mágem yámā, tsúrō kálemnēmbē pántšim bágō, ni búrgū yákemin, sōbānem ágō tšidēnā nótšēni: ni kar-

gúnpi rágem, kárgun rágemmāte wūrō gūlesenē, wu pāngē, sō-
 bānēmō gulgēsē, nīrō mātse,” kōnō keáriyē táta gálifuberō. —
 Keárwa, táta gálifubēwa búrgōntsa tilō; táta tálagābē ši nōtse-
 ni. — Táta gálifubē keárirō: “kagáni, kárgun rāgēsganātē, sōbāni
 wūrō mātsonō kwōya, mātse, tsúgutīya, wu rúskīya, sēren kálem-
 nibētē dātsōnō,” kōnō táta gálifubeyē keárirō. Keári táta tála-
 gābēga bóbōtse: “tātāni, sōbānēmīyē gonō nīrō guluntsēsē: kárgun
 tserāgenātē ni mānem kútem šimtsīyē ši tsurūiya, sēren kálem-
 bētē dātsōnō, kōnō sōbānēmīyē” tse keáriyē táta tálagāberō. Táta tála-
 gābē mána sōbāntšibē pāntši; pāngányā, tátayē keárirō: “ába
 keári, sōbānīga kōre! kárgun tserāgenātē tsúntse gúltsīa, kárgun-
 tibē tsúntse wu pāneskīa, ndáranyāyē, wu širō mātsoškō,” kōnō
 tátayē keárirō. Keári wólte, táta gálifubērō: “tātāni, sōbānēmīyē
 ‘kárgun rágemmātē tsúntse tei!’ ši pāntšīa, kárguntibē tsúntse
 nōtšīa, ši nīrō kárgunte mātsonō, gonō sōbānēmīyē,” tse keáriyē
 táta gálifuberō. Táta gálifubeyē: “kága keári, sōbānīrō gullē:
 kárgun rāgēsganātē tšidō kwōya, létse, tátāntse tsētā, tsúgūtē,
 wūrō šō, wu tátātēga debāneskē, tátātībē bū rúskīa, kásuātē wúgā
 kolōsonō, wu tšitsóškō; tátāntsetē tsúgūtē, debāneskē, būntsetē šim-
 nīyē tsūrūni kwōya, kásuātē wúgā kolōšim bágō, wu tsánuskō:
 átēma kárguntibē tsúntse, wu nīrō guluntsēsē, kága keári, sōbānīrō
 gullē, pāntse!” kōnō táta gálifubeyē keárirō. Keáriyē táta tála-
 gāberō: “tātāni, nemē sōbānēmīyē nemētse-
 nātē ni pānembá?” kōnō keáriyē tátārō. Tátayē sōbāntsurō: “átē tsōba?
 — námnoģō! wu léneskē pányin tšeskē!” tse. Táta wólte, pāntsurō lēģōnō.
 Lēģányā, kāmūntse pátom bágō, gēsģārō létse-
 na; táta náptēna, ši tilōntse, dúģō kōa lēģányā, tátāga mūskōben tsētā, tšētse,
 pátō sōbāntšiberō kīgūtō. Kīgūtēnyā, keári nábgatārō: “ába keári,
 ŋģō kárgun sōbānīyē tserāgenā tse nīrō gūlentse wūrō gūlesem-
 mātē: ŋģō wu širō kūtēski,” kōnō tátayē keárirō. — Keári bú-
 rgōwa, šyúa táta gálifubēwa búrgōntsa tilō: táta tálagābē ši nō-
 tse-
 ni; tširemārō, tse, tátāntse tšētse tsúgūtē, sōbāntširō keáo. —
 Keáriyē tátārō: “léné pānēmō; bálīya, sōbānem — kárgunte tsēģe
 — tsemēriyen, ni tšurum, tsemērenīyen, ni tšurum,” tse keáriyē
 táta tálagāberō. Táta tálagābē mána keáribē pāntse, tátāntse ko-
 lōtse, pāntsurō létši.

Táta gálifubē ši ngalárōntse kúra tsífūna, gerátsena, sōbāntse nōtseñi. Diniā bunyégányā táta sōbāntsiβēga tsētā, kām tilō bōbōtse, βelamāšintsūrō tseβátsē, gerátsei; gerāgedányā, táta gálifubē diniā bunyégányā, ngalárōntse nā gerátsenānyin tsetulūge, keđriyē debátsē, bū tsédin pítse, ngalárō rōntse kilūgényā, tsásirte, dā ngalárōbē ngásō búnyē tilōma détsa, ngásō tsábū; šilāté, βelágá látsa, réptsa; sándi ngásō tárgata; targatányā, keđri búrgōwa tsítse, pāntsūrō létši. Légányā, diniā wágányā, táta tálagábē tsítse, nā sōbāntsiβerō kadiō. Kadínyā, sōbāntsūrō: “wányē láfian!” tse, sōbāntséga láfíagonō. Sōbāntse láfiantse kimāgényā, šiyē wólte*) sōbāntségā kígorō: “kásūa tígīnēmbēté áfigadi pánemin?” gányā, sōbāntšiyē širō: “kárgun bisgā wūrō kútemmāté, kárgunte kídesgányā kásuāte wūgā kolōši, ngō, wúné nā tátānēmtē debāneskē; búntse kírusgányā, wu mēreskī, ngō tsédin nántse debāngana rámmiba?” tse sōbāntsūrō pēlēgigunō. Pēlēgigényā, sōbāntse tsédi wūgányā, nā bū pīgata tsúrui; kirúnyā, sōbāntsūrō pēsgā tsergēreni, sōbāntse šigā kirū. Sōbāntse šigā kirúnyā, širō sōbāntšiyē: “állā bārga tsaké! ágō wūrō dími; tsū ni wūrō kárgun-átē dímmi kwōya kásuāte wūgā kolōšin bágō, wūgā šéšin; ágō wūrō dímmāté wu nírō rambúskin bágō: komāndē nírō tserámbin; léné, pánemin námne, pērōnem tilō gáptēnté šigā wúné! állayē gadé ntšeinō; wūyē pányin námge, niyē pánemin námnem, nem-sōbāndé búrgo ándi ganānden díyenté átē kolōnyendé, dúgō komāndē andligā páresā,” kōnō táta gálifubēyē sōbāntsūrō.

Sándi ndisō pāntsān náptsāna, nemētsei, tsasuwárin, tsábui, tsásei nā tilon, mánāntsa áširbē nemētsei: kábū tilōma táta tálagábē pēsgāntse tsergēreni, tátāntse pátsegi tse, dúgō sándi náptsāna, táta wurátsē, kérfūntse túlur kíčényā, táta gálifubē kábū tilō tsítse, dándallō létse, ām wúra dándalberō, ši bálta séba ām βelabēté ngásō tsúruiya tserágī tse gulgónō ām βelāberō. Ām βelabē mána tátābē pāntsa, náptsāna, tátāgā gurétsei. Táta, diniā bunyégányā kām tilō bōbōtse, βelamāširō tsunōtē, “léné, táta sōbāniβē βelāten pátō kām tilōben ’bétši**’) kúte wūrō!” tse; kām tilōtē légónō; létse tátātégā pátō šigā tsunōtēntēn tátāgā tsētā, tsétse,

*) § 331, 3.

**) for mbétši, see § 16.

pátō t́ata ǵalifuberō ḱigutō; ḱigut́enyā, t́ata ǵalifubē t́ata śobān-
tsib́ega gerátš́i; ām b́elabē nǵasō nót́sāni; keári tilō loñ nót́senāgō;
dúgō, diníā wágányā, śēba, ām b́elabē nǵasō bóbótse, dándallō
ĺegedányā, š́iyē ām wúrārō: “ām wúra, wu mánāni tilō mbétš́i”
gonō. Ām wúrājē š́irō: “mánāñem neméné! pányē.” Š́iyē: “má-
nāñite, śobāni bóbónógō! nāndóróí š́iya, śobāni nábgata dúgō má-
nāñite neméñeskē; ām b́elabē mánānigā pántsa!” kónō t́ata ǵali-
fubē ām wúrārō. Ām wúra kām tilō tsonóte, śobāntsé̄gā, bób-
bótša, íse, fúgū ām wúrābēn nabgányā, neméñtse nemé̄turō badí-
gonō. Badígányā, “ām wúra, t́ata, śobāni áte, wúa š́yúābē, tsábān tsúlügeni,” kónō
tátajē. Kúrū wólte, nemé̄ tilō badígonō. Badígányā, ām wúra
š́igā kérentsei; š́iyē: “ām wúra, śobāni áte, ágō wúrō tsédenáté
kām tsídēna mbétš́i kwōya, wu neméñeskē pánógō!” kónō tátajē
ām wúrārō. Am wúra š́igā kérentsei. Š́iyē ām wúrārō: “kásua
kátugubē góneskē, gágeskē nemnyin, dígallan bóneskē, búrgū
yákéskin; wu ‘kálēnni tsou’ neske; búrgū yákéskin, śobāni pán-
tš́i; pāngányā, nāñirō kádiō; kadinyā, wúgā kirúnyā, wu bú-
rgū yákéskin, š́irō nápturō tegéri; létse, kárgun mátsē, tsúgutia,
kárgunté̄gā yéskia, ‘kásuáté kárgunte pántseni’ neske, búrgū yá-
késkin; śobāniyē ágō tsídēna nót́seni; wu š́igā bóbóneskē, wiyē:
‘śobāni, kárgun tilō mbétš́i, kárgunte wúrō tsídēm kwōyá, dí-
míya, kásuáté wúgā kolósonō’ gasgányā š́irō, š́iyē wúrō: ‘sób-
bāni, kárgunte tsúntse gúllé, tsúntse gúllem wu pāngíya, ndá-
ranyāyē wu léneskē mátsoskō’ tse wúrō; wu š́irō: ‘lénem, tátā-
nem, tām, tsénem, wúrō kútemíya, ni kútem, wúrō š́imíya, wól-
tem, pānémō lénemā, wu tátānémte bunétsia, debáneskē, bú
tátānémbete rúskia, wúgā kásuáté kolósonō’ gasgányā, śobāni
pāngányā, wúrō ‘áte tsouba?’ tse, wólte, létse, pántsen tátān-
tse tsétā, tsétse, tsúgúte, š́ō, wólte, pántsurō légónō. Légányā,
diníā bunyégányā, wu ngálárōni yibuskē geránesgana, śobāni š́i
nót́seni; tátāntsé̄tema debáneskin tse, š́i kárgā; wu tátāntsé̄gā
góneskē, belamáš́irō nót́esgana, š́i nót́seni; wu diníā bunyégányā
ngálárōni nā geránesganan tséneskē t́ulúgeskē debáneskē, bú ngá-
lárōbē tsédirō pñigē, dā ngálárōbē ngásō búnyē yippádgeskē, dúgō
diníā wágonō. Diníā wágányā, śobāni nāñirō kádiō; kadinyā,

wúgā láfiáse, wúa šyúa námnyēna, ši pēsḡā tserḡere rúsgani; wúyē šírō: ‘sóbāni, ágō wúrō bisḡā dīnmāté kām tšidena bágō, sai komándē. Ni wúrō tátānem kútem, ‘debáné!’ nem wúrō šim, pānēm mō wóltem, lénem, bōnem, wóltem, nānirō isem, wúgā láfiásem, nā tátānem debānganābē tsēdin bú rum, pēsḡānem ḡeremmi, wu níḡā ntsúrúskin: ḡō tátānem, šigā debānesgani, nite táta kōāngābē, kárgenemte állā ntsō, kām gani, tse tátayē fúḡū ām wúrābē sōbāntsúrō. Kōa kúra tilō tšítse, dátse, “ndúsō mána tátōa kām ‘di*’) átiyē nemétsanāté nándi pānūbá? tátōa kām ‘di áte sándi ndisō nemsōbāntsāté sōbā tširēbē: táta ḡálifubē ši kāmū pāntsibē níḡāntsúa, sōbāntse kāmū bágō tse, šyúa sōbāntsúa búrgō fóktsa, kāmū táta, sōbāntsúrō, ḡótse tšō, náptsanāté, šiyē táta kōāngābē; sōbāntse táta tsúrōntsibē tsētā, kárgunnō tse, sōbāntsúrō tsētā tšō, ‘debáné, búntse rui! rúnūya, kásuāté níḡā ntsétsinni**’) kwōya, bú tátānibē rúnūya, níḡā kolóntsonō kwōyá, wu níró tátāni ntsíski’ tse, “tátāntse tšétse, sōbāntsúrō tšinnāté, ágō táta átiyē tsēdenāte ndú tsēdin?” kōnō kōa kúra tiloyē ām méogurō.

Ām méogu yimtema: “kāmūte ši níki, níki, mískōnem túllemā, kermāma ártsūa, ḡḡlēmā mískōnem níkiyē létse ni ḡadi, átema kāmūte; kōāngāté, nemé tsúrōnembēté áte kāmūrō ḡásō ḡúllemmi, réta ḡúllemā, áte réta ḡúllemmi; áte kāmūrō mérsānemmi; mérsānemmi, kárgenem šírō yimā níḡā ntsétsō,” kēda ām wúrāyē, kāmūte; “nemsōbātiyē, kām ‘di sōbāta, kárgentsān ágō ḡadé bágō; sōbā tširēbē sōbātanāté, kām áširntsa nōtsāna bágō, sai komándē,” kēda ām wúrāyē; “sōbā kām ‘di tarāgenāté, sandigā komándē mátsia, búrgon yāntšiyē tširūni, abāntšiyē tširūni, sōbāntsēté, fúḡū komāben, sándi ndi tátūrū,” ḡēda ām wúrāyē. Bornāten ágō sōbāté ši kúra: “kām níró ‘sóbāni’ tse, níḡā ntsérāḡia, kāmte níḡā ntsérāḡi, šigā mískō nlin tei!” kēda ām wúrāyē, wu pāngōškō.

Mána sōbā táta ḡálifubēn, táta tálagābēn — sōbāta nem-sōbāntsálan ágō tsādenāté kām tšidena bágō ḡēda, átema wu pánesḡanāté, — mána tátōa sōbā kām ‘dibē áte dátši.

*) for ndí, see § 16.

***) This form would show that a Negative mood is also derived from the first Indef., which is omitted in § 88, and does not seem to be used frequently.

2. *Mána málam sóbāntse kérédiwābē.*

Málam ši málam, kitábu ngásō nótseṅa, mána tsúrō kitábubē ngásō tsúrūna; sóbāntse tilō kérédi, šigā tsoúrō tseráḡena, yimpisō nántsurō tse, sándi ndi nemétsei. Kérédi kárgentse kétsi “wu dzúmgín bágō, sálínḡín bágō, leiā debánḡín bágō, dā gádubē búskin, dā dágelbē búskin, lífā pēbē búskin, kímil yéskin, dágáta tērtērḡín: málam wúgā súrui, wúgā neṃsóbārō skiráḡō” tse kérédi ši kunótin; yimpisō létse káragāntseṅ dántse barátse, pátorō tšia, páto málambērō létse, málamga láfiátsin; sébā tšítšia, létse, málamga láfiátseni dúgō káragārō létšin bágō: šyúa málamwa kárgū, neṃsóbā tsádin.

Málam kábū tilō, kérédi nántsurō láfiārō kadinyā, šiyē kérédirō: “sóbāni wu, kábū máḡe tsetiya, Mákkārō lēneḡskin” gonō sóbāntesúrō. Sóbāntšiyē: “aba málam, ni Mákkārō lēneḡmin kwōya, wúyēga sáte!” konō kérédiyē sóbāntse málammō. Sóbāntse málamyē: “ni kérédi, dzúṃneṃ bágō, sálíneṃ bágō, lífā búmin, kímil yámin, ni wúgā ngáfō séḡam, Mákkārō lēneḡmin? — wu níḡa ntsáteskin bágō,” konō málamyē sóbāntse kérédiwābērō. Sóbāntse kérédiwē mána málambē pántse, létse, pántseṅ náptši; nabḡányā, málam sabarátin léturō, ši tsúrui; málam péntse debátse, dā pēntšibē ngásō dírtse, tsetéárgē, ḡanátsin, kérédi tsúrui. Kérédiyē tšítse, káragārō létšia, gádúntse tšétšia, pántesúrō tsúḡutē, dā gádúntšibē, dírtse, tsetéárgin; málam šigā tsúrui. Málam, kábū máḡe kítenyā, sabaráte, dántse árgata gótse, ngérgentsúrō tsáke, rúṅgōntse gótse, ngérgentsúrō táptse, kúṃōntse níki ntsábē gótse, báktarntse gótse, kitábúntse gótse, tsúrō báktarntsiberō tsáke, tšibíntse sálábē gótse, tsábā Mákkábē ḡogonō. Tsábā Mákkábē ḡogányā sóbāntse kérédiwē šigā tsúrui. Kérédi pántesúrō létse, dántse gádubē árgata gótse, ngérgentsúrō tsákī, dántse dágelbē árgata gótse, ngérgentsúrō tsákī, kímelntse tšibī tilō gótse, ngérgentsúrō tsákī, kúṃōntse níki ntsábē gótši, kántse gótši, súnōntse gótši, sabaráte; sóbāntse málambē tšigánnā), kábúntse píndi ndúrī lēgánnā*); ši tšigányā, kábū máḡua létse, málammō nátsēḡi tsá-*

*) Perhaps these two forms had better be considered as Conjunctionals, *yā* being changed into *nā*, from euphonic reasons; and then the example would have to be removed from § 252 of the Grammar.

bālan. Nāgigényā, málam šigā tsúrui; kirínyā, “sóbāní, wu nīgā Makkārō ntsáskin bágō ñeskē, ñgáfon kolōngasgányā, ni tšī-
ñem, ñgáfon ségām, nānirō kádīm? wu nīgā ntsáskin bágō, wáa nyúa tsábā tilon lényē, Makkārō gágēn bágō,” konō málamyē sóbāntse kérédibērō. Sóbāntse kérédibē: “ni léñé Makkārō, ni léñem gémgemīya, wu nīgā ñgáfon ’tsegáskin,” konō sóbāntse kérédibē málammō. Málam tšítse, léturō ábgate, ši létšin, kérédi náptsena.

Málam létse, Makkārō kargagényā, kérédi tšítse, Makkārō málamgā tségā, létši; légányā kú gadi Makkārō katumúnyā, báli gadi lémā: létsa, bōgedányā, wágányā, lémā tséti. Díniā baltēgányā, ām wúra ñgāsō Makkābē sabaráta, dándallō tsálugi; dándallō kelūgényā, lādān tšítse, sáttse, tšinnālan náptši, ām wúra ñgāsō tsúrō mášideberō támū, náptsei. Málam ši Makkārō létse, létse, tšī tšinnābēn dátsi; dágányā, kérédi tšítse, tšī tšinnāberō tšī; kadínyā, málam “mášiderō gágēskin” tse, badígányā, lādān tšī tšinnābeyē málamgā kígorō: “ába málam, ni ndáran kílugem?” tsé kígorényā, málam bēlāntsibē tsū gúltši; gulgányā, lādányē: “ába málam, kóá tilō sóbāñem ’bétši, nīgā ñgáfon ’tségā, ísena, ni kóá sóbāñemtibē kéndiōntse rágemmi, širō kérédi gam: širō kérédi ñeminté burgóte šigā sóbā ñeminté, ši kérédi nōñemba, kérédi tségerin nōñemba, gádu tségerin nōñemba, dāgel tségerin nōñemba, kímeltse tsei nōñemba, dāgáta tērtērtšin nōñemba, dzúmtšin bágō nōñemba, sālitsin bágō nōñemba, leiā debátsin bágō nōñemba, yántse kérédi, abántse kérédi, kagántse kérédi, yáyántse kérédi, yayárıntse kérédi, ñgāsō nōñemba, dúgō ni šigā sóbā ñem, nyúa šyúa ñemsóbā dāwī; kábū tilōma, širō ‘ni kérédi’ ñem gúllemmi: ni tšīñem, ‘Makkārō ísēskin’ ñem, širō gulgámīā, ši nīgā ntsúnuntse: ‘nīgā ntsegáskē, Makkārō lényēya, bārgāñemín, wúyē, állāyē nírō nā ñgalā ntšíya, wúyē tšibándesko’ tse sóbāñem kérédibē, ni kérédibē kéndēōntse rágemmi. Ni ‘wu málam’ ñeminté, kérédi nōñemba? kérédi nōñemmi kwōya, kú wu nírō gulntséskē, mána kérédibē pántsam: kérédité, kām dā gádubē tsegérena kérédi gani, kām dā dāgelbē tsegérena kérédi gani, kām lífā tsébūna, kérédi gani, kām kímel tsána, kérédi gani, kām dāgáta tērtērtšin kérédi gani, kérédité kām šyúa kāmāntsúa tságadīa, kárgen tsétāna, yímpiyāyē kām šyúa tságadenātēga tsúruiya, kárgen tsétei:

kām kāmāntse kárgen tséteité síma kérédigō, nirō gulntseškē, kū, pāné! Sóbānem kérédibē ši bārgānemīn ntségā išīya tsāmnā tšibāndō tse ntségā kadinyā, ni kēndeōntse rágemmitē, kólōntseškē másūderō gágem bágō; kóá 'ši kérédi' tsámmāte šitema gágīn." Kérédigā bóbōtsa, íse, lādān tšinnā péremtse, kérédi gágī, málamgā dáptsā, ši dāgāta tšinnālan. Ām wúra sālītsa tsūrō másīdibēn, ām wúra ngāsō dégarō tsálugī; kelūgényā, kóá ši málam, tšī tšinnāben dāgāta; kérédi sóbāntse ām wūrāwa sālītsēi. Kelūgényā, ām wúra ngāsō pátorō létse; nabgedányā, kérédigā bóbōtsa, páto ngglā tsádi; kérédi náptšī; kóá málamnō nā ganá laga tsáde, náptšī; nabgányā, sándi ndisō náptsā.

Kántāge tilō kitényā, kérédi tšítse, nā limán kúrāberō légányā, limánō: "wu bēlānirō létē rāgēškī" gányā, limányē šīrō tšībī lifulābē tšō, tsóga gúrusubē tšō, kā lifulābē tšō, dairē tšō, kálugū ngalā tšō, kómbū tsábālan tšībūna tšō, tásā dinarbē kómbāntsībē tšō limán kúrāyē kóá kérédirō. Kérédi āntsāntse ngāsō šīrō limán kúrāyē tšinnātē gótse, íse, pántsēn náptšī. Nabgányā, málam tšítse, nā limán kúrāberō légonō. Légányā limán kúrārō "abáni, wu bēlānirō létē rāgēškī" gányā, limán mánāntse pántšī; pāngányā, šīrō ágō kómbubē ganá tšō, tásā nkībē tilō tšō, tšībī ntšīngimēbē tilō tšō, kā súbē tilō tšō. Málam āntsāntse gótse, íse, pántsēn náptšī. Kábū náge kitényā málam šyúa sóbāntse kérédiwa, sabarāta, káreintsa gótsa, tšábā bēlāntsábē gógēda. Gógédányā, sándi létsei; kántāge ndirō légedányā, bēlāntsírō ísei; bēlāntsárō kašinyā, málam létse, pántsēn náptšī; kérédi létse, pántsēn náptšī: sándi ndisō pántsān náptsāna dugō kántāge kitō.

• Kántāge kitényā, kábū tilō, sébā, málamga kángēye tsétei; kitányā, diniā baltégányā, kérédiga kángēye tsétei; bógēda. Bógédányā, diniā wágányā, sébā málamwa sālīgedányā, kóá málam pátsēgī; diniā baltégányā, kérédi pátsēgī; sándi ndisō kábū tilō pátsagei. Patkégányā, ām bēlābē ngāsō nemētsei: "málam, šyúa sóbāntse kérédiwa létse. Mákkān ísa, kántāgentsa tilō kitényā, sándi ndisō kábū tilō pátkēga" tsa ām bēlābē ngāsō nemētsei. Limán kúra bēlābē ām bēlāberō: "lénógō, sándi ndisō gasállū, legápāntsa yákū, yátū, káfarnyīn ganánógō; ganānuwīya, bēlāga sándi ndibēsō nā tilon lánógō! áte kuyīnten lánūwī!" tse limán

kúra belābē am belaberō. Am belābē tšitsā, lētsā, sandigū gótsā, gasaltsā, legápāntsa tsasáke, kélifannō tsasáke, tšēn tsargére, tsasáte, káfārlan ganátsei. Gánāgedányā, tságar gótsā, tsédi ngaltsā, belága kerdibē láturō badígeda. Badígedányā, sándi belága látsei; belága kerdibē kibū ganí, kátite, kou bágō, kátintse keésu; kátí keésaté, ši kabese, tse digāntsen nktwa, belága kerdibē látsā dátši. Dāgányā, wóltā, málambē látē badígeda; tsédi perátsā, ngaltsā; látē badígedányā, látsā, tsā pal kitényā, kourō nátsagei; nāgegányā, belága kouwa, kolótsā, lētsā, nā gadén badítsei. Badígedányā, látsā, tsā pal kitényā, kúrū lētsā, kourō nátsagei; nāgegányā, kou láturō tegéri. Am belābē ngásō mána nemétsedāna nótsāni, belága málambē láturō tegéri: ndárāsō látseiya, kouwa. Limán kúrayē am belaberō: “belágátē lánū, ganá pánduwīya šigā yā-kógō, remnógō!” kónō limán kúrayē am belaberō. Am belābē tságārntsa gótsā, nā gadén belága látsā ngúrūngurūm kibandényā, tsédigāntse kouwa; kóá málamga gótsā, tsasákí belágāntsurō. Tsasáke, rēbgédányā, rētāntse dégan. Kérdi, belágāntse lāgedányā, tsúrō belágāntšibē kátí bul fóg, tsédigāntse nktí; kerdí gótsā, tsúrō belágāntšiberō tsasáke, réptsā; dāgányā, am tsúrō káfarbēn kúlugō badígédányā, káfar málambē wūgedányā, málam rētāntse dégan, rētāntse*) belágan, am wúra ngásō šigā tsáruí; káfar kerdibē wūgedányā, nktí dámtse belágā tsembulū, dégarō tsúlugin, am wúra tsáruí. Kerúnyā, sándi ngásō káfarnyin tsálugū, tsábā pátōbē gótsai; gótsa, pátorō kašinyā, pátō limán kúrāberō lētsa, nābgēda. Nabgédányā, limán kúrayē sandirō: “málamtē ši kerdīgū ntsátō tserágení Mákkārō; kerdí ši, komāndē tsábārō šigā tsáke, létse, sálā géptse, mášidurō am wúra Mákkābē tségā, gáge, sālīgēda; málam, ši ‘wu málam’ tse, tsábā mášidibē tsebāndeni: álega komāndēbētē, tsēlamten kamēten, káfūgūten, kúrūgūten, ngásō šima aláktse; komāndētē ši ndúma, áte kerdí, áte múselem tse aláktšeni, ndúsō kállō alákkonō, kália bágō, málam bágō, kām bē bágō, ndúyāyē nā komāndēbētēn, šima kām bégō. Nāndi málam, ‘ándi málam’ nū, ‘tsánnā tšibāndē’ nū; tamānūwa tsánnátē, ni málam nānga tsánnā pándem bágō. Kām kárge ngalawátē,

*) § 211.

kām kárgę búlwátę, šima tsánnā tsebándin: kárgęté šima kām kánuurō tsátin, šima kām tsánnārō tsátin; karáte*), karáñem kitábū dīniabē ngásō dātšiyāyé, kárgęñęmtę tsélam kwōyá, ni tsánnā pándem bágō. Kóá málam, sóbántę kęrdūwa, ši kárgętsen ‘ši málam, kitábū nótsena, dzúmtšin, sálitšin, leiā debátšin, saddák-tšintę tsánnā tšibándęšk’ tę tamátši kárgętsen; kóá sóbántę kęrdi dzúmtšin bágō, sálitšin bágō, sadaktšin bágō, lífā pębē tsebui, dā gádubē tsebui, dā dágelbē tsebui, kimelntę tsei, dágáta tęrtęrsintę, komándē mána kárgętsábē ši nótsena, kóá málamgā kánumārō tsęde, kęrdigā tsánnamārō kędō.”

Leiráten kánnu túlur, tsánnā wúsgę: kánnu túlurtę málammo alákkęda. Áfirō málammo alákkęda kánnu túlurgā, málamté ši kitábū nótsena, kitábuntę pęremtšia, tsábā ngalā tsúru, tsábā dibī tsúru; ši tsábā ngala tsúrūna kolótę, létę, tsábā dibī tęg-ganátę, šima kánuurō gágin. Átema ān wúrayę gęda kánnu túlur, tsánnā wúsgę, kánnu túlurtę málamwārō alákkęda: málam-wátę sándi agó ngalā tsárūna, nótsāna, pántsāna, sándi kálāntsāma wóltā, dibī tsádīa, komándē sandirō tšin bágō nā ngala, kęda ān wúrayę. Átę dātši mána málam kęrdi sóbántšábē.

3. Mána kęntši Állabē.

Kęntši állabē kámuntę tilōa, pęrtę tilōa, kámuntęté lębárde tilōa, pántsān náptsāna. Kęntši állabęté ši, mána bündi kára-gābeyę manátseiya, mána manátsanátę ši pántšin, ngúdō fárībē kámtsa kótseiya, nemętseiya, nemę nemętsanátę ši pántšin; búltu dīniā bunętšia káragān tšitę, pátorō tšia, bátagū pátoben búltu tšírīa, sō tširinnátę, kęntši állabē ši pántšin; pęrtę mülıntselan tsergęrena, pęrtę kányę šigā tšęteiya, gúgütšia, mána gúgütšenátę kęntši állabē ši pántši; pántšia, tšitę, létę, pęrrō kátsim tsuróre pítsegin, tę pántšin.

Kábū tilō ngúdō fárin kótsintę, ngúdótę nemęntę nemęgonō.

*) § 260.

Nemégányā, nemé ngúdōyē nemétsenāga kéntši dllabē pántši. Pāngányā, kourō; kourúnyā, kámuyē “ni áfi páñem yúremin?” kónō kóantsúrō. Kóayē “ágō páneskē yúresganátē nírō gulntséskin bágō,” kónō kámuntsurō. Kámuyē: “ágō yúrumba wu nōngī: wu lebardēni tilōtēma nánga wúgā súrēmin,” kónō kóantsurō. Kóayē kámuntsurō: “wúte lebardēnem tilōte rúsgana dúgō nígā ntserágeskē, wúa nyúa nígānde díyē, pánden nábgēiyē,” kónō kóayē kámuntsurō. Kámū mána kóantsibē pángányā, kámū nēmtši.

Nemgányā, kábū tilō, dínā bínyē, sándi dígalntsalan bótsāna; dínā dértē kítényā, tšilwā kámuntsúa pári nēmbēn kalaindō tsá-dintē, sándi ndisō ísa, tsédírō kesurúnyā, kámū tšilwábeyē kóantsúrō: “ni kalaindōnem kútū, wúrō kalaindō dímin nem, wúa nyúasō íšyē, tsédírō kourē ngáfōní námti,” kónō kámū tšilwábeyē kóantsúrō. Mána kámū tšilwábē kéntši dllabē dígalntsēlan bōgátayē pántši. Pāngányā, kéntši dllabē kourō. Kourúnyā, kámuyē tšítse, kéntši dllabēga kítā. Kítányā, “kútē mána páñem, yúrumbátē wúrō gúlusemmi dúgō, wúa nyúa tsúrō nem átibēn, kólontsaganí” tse kóantsúrō kérgatege. Kérgategényā, kóá kámūga logótšin “kolósené!” tse, kámūye lógō kóantsibē pántsurō wátši. “Mána dínā bínyētēma páñem, yúrumbátē wúrō gúlusemmi dúgō wu nígā kolóntsēskin bágō,” kónō kámuyē kóantsúrō. Kóá mána kámuntsibē pángányā, dllábema šigō tse kámurō, “kolósené, wu nírō ágō yiwúresganátē nírō gulntsékē, pántsam” tse. Kámuyē kóagā kológányā, kóayē: “wu mána bündi délibē nemétseiya, neméntsátē wu páneskiya, átēma yiwúreskin, ngúdō páribē kántsā kótseiya, nemétsei nemé nemétseitē wu pángia, átēma yúruskin; búltu káragāntsen tšítse, ‘kánī ámma gōngin’ tse, bátagū bēlāberō íšia, ši tšírín, sō tšírinnátē, ágō tšírinnátē wu pángin; pángiya, átēma yiwúreskin; pérnde mülilan kánayē šigā tséteiya, gúgūtšia, gúgútentse wu pángin; wu pángia tšínge, širō kátsim yiskin” tse kámuntsurō gulgányā, šúa kámuntsúa solóta dígalntsalan bōgēda. Bōgedányā, dínā wátse, kéntši dllabē tšítse, ná perntsiberō légányā, per gúgūgonō. Gugúgányā, kéntši dllabē gúgútē pérbē pántseni; ngúdō páribē, “dínā wátši” tsa nemétsei, ši kérentšia nemé ngúdōsoyē nemétsāna pántšin bágō; bündi délibē tsásíríyāyē, sō bündi délibē pántšin bágō; búltu bátagū bēlāberō tse, tšíríya, sō

bültubē pāntšīn bāgō: létse, pāntšen náptse, kálāntse tsédigārō tsáke, ši tilōntse nemētšīn: “kōāngā māna tsūrōntšibē pēremtse, kāmuro gūltšā, āširtse allayē pēremtsonō: mēntšē wu māna būndi dēlibē ŋgāsō nemētseiya pāngin, ŋgūdō pāribē nemētseiya pāngin, tšilwā tsūrō nēmbēn nemētseiya pāngin, pērnī gūgūltšā pāngin, kū šetányē wīgā tsábān setúlage, āširni kāmuro gulgasgányā, komāndē sūmōni tsáktšī; náten fūgun kōāngāfūyāye áte āširtse ŋgāsō kāmuro gūltsegeni!”

Am wúrayē: “kām āširtse kāmuro gūltsegīa, kāmūtē šigā tsábā šetānbērō tsákō: tšā ši kāmuntsurō gūltšēni kwōya, ālega allābētē ŋgāsō, kāmnyin, būndin, ŋgūdōn, būni tsūrō nkībēn, ndiyyē tšā māna kāmāntšibē pāntšīn. Kāmuyē tsábā ŋgalārō kāmga tsákin bāgō. Kēma, āndi ŋgāsō, komāndē mánānde gadērō tséde, nábgeiyē,” kēda am wúrayē.

Kéntsī allabē šúa kāmuntšúa kēdō gēda, wu pānesganūtē, wúyē nirō gulngóskō. Māna pānesganūtē nirō gulntšeskē ni tagardālan rufútsammī; āgō tagardālar rufūgatātē, tširē geŋya, kátugū bāgō. Áte dátši.

4. Māna ába keári tátōa kām ārásguābē.

Kóá ába keári, tátoāntse kām ārasge bóbōtse, nāntšūrō kášyō. Kašinyā, tátoāntšūrō: “wúma nandigā bóbōntsaskō, nāndi kām ārásguō tsúba nānirō?” kōnō sandirō. Sandiyē: “ába, āndi tšyē nānēmō, āndi kām ārásguō,” kēda abāntsārō. Abāntsayē sandirō: “māna tilō nemēngē, nāndi pānógō?” kōnō sandirō abāntsayē. Sandiyē abāntsārō: “ába nemēné, pányē,” kēda. Abáyē: “nāndi kām ārásguō, kidā tserágeŋa kálāntse āmpābē, gūlese! wu pāngē;” kōnō abāntsayē sandirō.

Sāndi māna abāntsabē pāntsa; tilō šitse, fūgū abāntsiben dátse, abāntsurō: “wu kidā rāgēsgeŋa, nirō gulntšeskē, páné!” kōnō abāntsurō. Abāntsiyē: “tātāni, gūleseŋé, kidā rāgemmātē, wu pāngē;” kōnō tátārō. Tátayē: “wu tšīngē, meirirō léngē, meiyē wūrō per šō, krīge rāgēskō,” kōnō abāntsurō. Abāntsiyē: “ni átema kidārō rāgem? léné, námné! wu kágeŋem pāngī,” tse

abayē. Tāta tilō lētse, nābgonō. Kūrū tulō tšitše, iše, fūgū abāntsiben dāgonō. Dāgānyā abāntsuro: "ngō, wu išeškī nānēm̄mō," konō abāntsuro. "Ni nānirō išemī, wu nigā ntsugōreskē: kidāfi ni rāgem kālānem āmpābē?" kōnō tātārō abayē. Tātayē: "wu kidā rāgēsganātē, gulntsēsškē, pānē!" kōnō abāntsuro. Abāntsuyē: "gūluseṅé! wu pāngē." Šiyē: "abāni, wūte bārbū rāgēsškō kidārō," kōnō abāntsuro. Abāntsuyē: "ni bārbū rāgem kidārō? lēné, nāmnē! ni kāgenem wu pāngī," kōnō abayē tāta bārbū tserāgenārō. Kūrū tilō tšitši, iše, fūgū ābabēn dātše, ābārō: "wu išeškī nānēm̄mō," kōnō ābārō. Abayē širō; "ni nānirō išemī, kidā rāgēm̄ma gūluseṅé! wu pāngē," kōnō abayē širō. Šiyē abāntsuro: "wu bambūda rāgēsškō kidārō." Abāntsuyē: "ni bambūda rāgem kwōya, pāndēmī kāgenem, wu pāngī, lēné, nāmnē!" kōnō abayē tāta bambūda tserāgenārō. Kūrū tāta tulō ištšī, iši, fūgū ābabēn dātši, ābārō: "abāni, ngō, wu išeškī fugūnēm̄mō," kōnō ābārō. Abayē: "ni fugūnirō išemī, wu nigā ntsūruskī, ntsugōreskē, kidā rāgem̄ma gūluseṅé, wu pāngē," kōnō tātāntsuro. Tātayē: "abāni, wu kidā rāgēsganātē gulntsēsškē, pānē!" kōnō abāntsuro. Abāntsuyē: "gūluseṅé! wu pāngē," kōnō širō. Šiyē: "wu kidā rāgēsganātē: lēngē kōrōnyūa, kaniamōnyūa, kallgimōnyūa sāberngin," kōnō abāntsuro. Abāntsuyē: "lēné, nāmnē, wu kāgenem pāngī," kōnō tāta sāber. gōtsenārō. Kūrū tulō tšitši, iši, fūgū ābabēn dātši, ābārō: "abāni, wu nānēm̄mō išeškī." Abayē: "ni nānirō išem dānemī, wu nigā ntsugōreskē, kidā rāgem̄mātē, gūluseṅé, wu pāngē," kōnō abayē tātārō. Tātayē: "abāni, wu bārē rāgēsškō kidārō," kōnō abāntsuro. Abāntsuyē: "ni bārē kidārō gōnēm̄mātē, kāgenem wu pāngī, lēné, nāmnē!" kōnō tāta bārē gōtsenārō. Kūrū tilō tšitše, iše, fūgū ābabēn dāgonō, abāntsuro: "abāni, ngō, wu išeškī nānēm̄mō," kōnō abāntsuro. Abāntsuyē, "ni nānirō išemū, wu nigā ntsugōreskē, kidā ni rāgem̄mātē, gūluseṅé, wu pāngē;" kōnō tātārō. Tātayē: "abāni, wu kidā kāgelbē rāgēsškō," kōnō abāntsuro. Abāntsuyē: "tātāni ni kidā kāgelbē rāgem, wu kāgenem pāngī; lēné, nāmnē!" kōnō tātārō. Tāta lētše, nāptše.

Keāri tātoāntše ārāsgusō bōbōtše, "tšīnōgō, dānōgō, nāndi mānāndō nemēnū ngāsō, pāngī: ndusō lēnōgō, pāndon nāmnōgō,

ndúyē, kídántse nliō badítse, tséde, wu nandigū ntsáruskin;” kónō ábayē sandirō. Sándi ñgásō nā ábábēn tsítsa, pántsārō létša, náptša: táta ñembárbū tserágena létse, rúntsen náptši; táta sáber tserágena létse rúntsen náptši; táta bambúda tserágena létse, rúntsen náptši; táta kágel tserágena létse, rúntsen náptši; táta báre tserágena létse, rúntsen náptši: sándi árásqusō tilō tilon dá-garta, nábgēda.

Nabgedányā, kóá kríge tseráge, létse, pátō meiben náptsena, kántáge ndi kitényā, mei labár krígebē béla kérédibēn pántši. Pángányā, kóganāwa bóbótse, nāntsúrō kásiō; kašinyā kóganá-wayē: “ándi bóbosāmī, ñgō nānémmō íšyē,” kéda meirō. Meiyē sandirō “béla kérédibēn labár krígebē wu pángī, atemárō nandigū bóbongedaskō: lénógō, pándon sabaráténógō! báliā lénógō, béla kérédibē, krígūa tsā, wu pánganáté, lénógō, rórogō, kútogō wúrō!” kónō meiyē kóganáwārō. Kógana ñgásō mána meibē pántša, létša, sabaráta, béla kérédiberō lēgēda. Lēgedányā, kérédi sandigā tsáru; kerúnyā, kérédi ñgásō tsítsa, sandigā tsábálan kábgēda. Kabgē-dányā, kógana ñgásō sabaráta, kérédiwa lebála badítsei. Badige-dányā, kérédiwa kógana yóktsei, kríge kóganábē ñgásō nāmtei káñguleirō: kógana ñgásō tsagásin, kérédiwa sandigū dátsei. Táta keáribē, ši abántsúrō: “wu kríge ráskō” tsánnáté, kérédi šigā tšeséši. Kógana ñgásō pátorō tsagáse, ísei. Kašinyā, létša, meirō: “béla kérédibē súnótem lényenáté kérédisóté, andigā dúsa, wóltē nānémmō kásyē,” kéda meirō kóganáwayē. Meiyē sandirō: “kérédiwáté am ’dágū tšeséšō?” kónō meiyē sandirō. Sandiyē: “táta keáribē, nānémmō krígurō ísenáté, ši tilōga tšeséšō,” kéda meirō. Mei kām bóbótse, “abá kóá, léné, ába keárirō gullé, tátántse, nányin degánáté, krígurō nóteské; légányā, šigā krígiyē tšéštš, gullé ába keárirō!” Kóá létse, ába keárirō: “ába keári, mei wúgā sunótō nānémmō, tátānem nāntsúrō létse, náptsenáté, krígurō légányā, krígiyē šigā tšeséši, kónō meiyē, wu íšeskē, níró guln-tšeskē, páné! tse, meiyē wúgā skinótō nānémmō,” kónō ába keárirō kóayē. Ába keáriyē: “tátāni šigā ‘kídáfi rágém?’ neškē, kigóresgányā, ši wúrō: ‘kríge ráskō’ kónō, ši ágō tserágena, tsé-bándi,” kónō ába keáriyē. — Kóá kríge tserágenábē mána látši.

Bárbū, keáriyē šigā kigórényā, “wu bárbū rágésko” tsánnáté,

ši kúyē tšítse, ágō ámma létse, ndáltšin, bálye létšin, šigā mbelā-tsei, ši nótšeni. Kábū tulō tšítse, pátō koāberō létse, per koābē tsergērena, kōa létšin: bārbū létse, pátō koāben tšinna pēremtse, per koābē tergērena, bārbū wuítse, tsulūgin tse, per tšétse; kilū-gényā, kōa pērma tšítse, šigā tsúrū, tsétā; kitányā, búrgū tsáke, ām belabē ngásō tšítša, tša, kōa pērmāga bánātsāga, bārbū tsátei. Bārbū ketányā, kōayē: “bārbūtē áfi širō dāyen?” gányā, ām belabē: “bārbū pērbētē, šigā támūa, nā támātēn ntšēotsō dēgā!” kēda ām belabē. Bārbū tšétša, tsasāte rōtsagei. Rōgēgányā, kōa tilō bóbotsa: “ábā kōa, lēné, ába keárirō gullé, ngō tátāntse per ndáltšin, dúgō ándi šigā ruyē, telyē, rōgē, lēné, ába keárirō gullé, pántse;” tsa ām belabē kōa kenótō. Kōa létse, ába keárirō: “ába keári, ām belabē wūgā nānémmō sōnōtē kádiskō, tšeskē, nīrō gulntšeskē, tátānem létse, per koābē šyugōntsēlan tsergērena, tátānem létse, tšē wuítse, per tšétse, tsulūgintē kōa pērma tšítse, šigā tsétā búrgū tsáke, ām belabē ngásō nāntsúrō tša, šigā bánātsāga, tátānem tsātā, tsasāte, rōtsagei, kēda ām wúrayē, wu nīrō tšeskē, gulntšeskē, tsa ām belabē, nānémmō skenótō,” kōnō kōayē ába keárirō. Ába keárirō: “táta bārbū šigā kōrškē: ‘kidā ndásō rágem?’ gasgányā, ši wūrō: nembārbū tserágō tsānnātē, ágō tserágenātē, ši tšebāndī,” kōnō ába keárirō. — Táta bārbubē dātši mánāntse.

Kōa sáberma tšítse, sabarāte pántšen, kaligimōntse lemányin láptši, kórōntse láptši, kanāmōntse láptši, sabarāte, tsábārō gáge, “sáberrō lēngin,” tse, ábgate, ši létšin; létse béla kuyintēn sábertse, lemán gótse, pátorō wóltintē, šigā káptsā tsábālan, lemāntse tsāmāge, šigā tšēšēši. Labár ába keárirō tságūtē: “ába keári, tátānem sáberro létšēnātē, létse, sábertse, pátorō wólte, tšyintē*), šigā tsábālan káptsā, tšēšēši,” kēda ába keárirō. Ába keárirō: “wu šigā ‘kidáfi rágem?’ neškē kigōrēsgányā, ši wūrō: ‘sáber rágēskō,’ kōnō: ši ágō tserágenātē tšebāndī,” kōnō ába keárirō kōa sáber tserágenārō. — Sábērmābē mánāntse dātši.

Bambúda, ši: “kásugū belamášiberō ām belabē tšítša, létseiya, ši ngáfōn tšítse, létse, tsábālan gerāte, ām kásugun tšítša, pátorō tsei, tsúruiya, káptse lemán ánma tsémāgin, wátšisō tsédin: ām

*) the same as tšintē.

šigā mbēlātsei, ši nōtseni.” Kábū pal tšítse, létse, tsábā kásugūben geráte, kōángā kām ’di kásugun tšítsā, pántsārō tšeitē, ši tsurui. Kirúnyā tšítse, sandigā káptse, “lemántsa máskin” tse, badígányā, šigā dúnōn kótsā, búktsā, tšēšēši. Bambúda kešēšényā, labár ába keári pántši. Pāngányā, “táta wu šigā kóreskē: ‘kidáfi rágem?’ gasgányā, ši bambúda tserágō, kónō wúrō: ši ágō tserágenátē tsebándi,” kónō ába keáriyē.

Kóá báremāwa kágelmā ndi gáptse. Ába keári, ságā ndi kitényā, kām tilō bóbōtse, tsunótē “léné, tátoāni kām árasgusō tsa nānirō, wu kurrūntsa, ragésgana” tse kóá tilorō ába keáriyē kinótō. Kóá tšítse, nā tátōa ába keáriverō lęgányā, tátōa kām ’di páton géptse, tátōa kām ’dirō: “wu nāndorō, kádiskō, abándō wugā súnótē nāndorō, tšeskē, nándi kām árasgusō bóbōntsaskē, nántsúrō, árogō, nandigā ntsáruiya tserágī,” kónō abándoyē, tse tátoārō gulgónō. Tátōa kām ’di tšítsa, nántsúrō légéda. Lēgedányā, tátoāyē abántsāga bóbōtsa “ngō andiga bóbosāmin, kónō kóayē andirō, ándi pángeiyē, átemárō tšinyē, nānémō kásyē,” kēda tátōa kām ’diyē abántsā keárirō. Abántsā mána tátoabē pántse, tšítse, nēmtsēn tsulugū, nántsārō kádiō, kadinyā, sandigā kirúnyā, búrgo sandigā bóbōtsēna, sándi kām árasge nántsúrō tsa; kérma sandiga bobógányā, tátōa kām ’di nántsúrō tsa, ši kirū. Tátōa kām ’digā kigorō: “wu nandigā búrgo bobōngedasgányā, nándi kām árasge tsū nānirō, kú nandigā bobōngedasgányā, nándi kām ’di tsū nānirō? nda sándi kām dége gáptsenátē?” tse ába keáriyē tátōa kām ’digā kigoro. Kígórénnyā, tátōa kām ’diyē: “abándē, sándi kām dége gáptsenátē, tilō kógana tserágō tse, nā meiberō létse, meiyē krígurō tsunótē; lęgányā, krígiyē tšētši,” kēda ába keárirō. Ába keáriyē: “nda kām yásge gáptsenátē?” kónō sandirō. Sandiyē: “kām tilō sáberma, sáberro lęgányā, létse, sábertse, pátorō tšyintē tsábālan šigā tšēšēši,” kēda ába keárirō. Ába keáriyē: “nda sándi kām ’di gáptsenátē?” kónō sandirō. Sandiyē: “tilō bárū, ši kábū tilō tšítse, létse, bēlamásin per ámma ndáltse, šigā tsātā, rōtsagei,” kēda ába keárirō. Ába keáriyē: “nda tilō gáptsenátē?” Sandiyē: “tilótē ši bambúda, létse, tsábā kásugūben geráte, ám kásugun tšítse, pátorō wólta, tšeyiya, ši tsúruiya, káptse, ágō ámma tsémāgin wá-

tšisō. *Kábū tilō tšitše, létše, tsábā kásugūben geráte, dinā bunyē-gányā, kōāngā kām 'di kásugun tšitsa, pátorō ísei; ši kirúnyā, tšitše, káptše, 'agōntsa máskin' tše, badigányā, kām 'di šigā dúnōn kōtsa, báktsa, tšēššī,*" *kēda tátōa kām 'diyē ába keárirō.*

Ába keáryē: "nándi kām 'di gámnū: kidáfi, nándi kām 'dite dūwī?" kónō ába keáryē tátōa kām 'dirō. Tūlō tšitše: "ábāni, wu nírō búrgo wúga 'kidáfi rágem?" nem skigōrémūa, wúyē nírō: 'bārē rágéskō' gúlūnganība?" kónō tiloyē ába keárirō. Ába keáryē: "wúse, tátāni, ni kidā űgala pándēmī: léné, námné, tátāni, ni ángalwa; ángallemtē wu gani nírō ntšiskō, álla tilō nírō ntšō," kónō ába keáryē táta báremārō. Tilō tšitše, fūgū ábabēn dágonō, ábārō: "abāni, ni andigā bóbosāmin," kónō ábārō. Ábagē: "wúma nandigā bóbōntsaskō, ni tilōnem gáptše, nígā ntšugóreskē, kidáfi ni dīmin?" kónō tátārō. Tátayē: "abāni, búrgo andigā bóbōsam, ándi kām árasgusō skegōrémūa, wu nírō: 'abāni, kidā kágelbē rágéskō néskē, gúlūnganība?" kónō kágelmayē abántsurō. Abántšiyē: "ni tátāni kidā űgala pándēmī, múskōn űgglārō tei! ni ángalwa: kidātē wu gani nírō ntšiskō, álla tilō nírō kidātē ntšō, űgglārō múskōn tei; wu múskīa, űgāfōnyin ni kágelmāwa, yayānem báremāwa kalándō āmpátsau űgāfōnyin; wāgēya, nándi állayē kāmū ntsáde, táta ntsáde, pándon námnu-wīa, tátāndórō, kidā nándi dūwitē, tátāndórō yekkélōgō!" kónō ába keáryē, tátoántse kām 'di gáptšenārō.

"Kām, ágō rōntšiyē tšeráge komándē logótsīa, kománde šírō ágō tšerágenātē tšēinō," kónō ába keáryē. Tátāntše bárēman kágelman, sándi ndi kárgū; sándi dége kidā tsarágēna, komándēga logótsanātē, kománde sandirō keínō.

Mána ába keári tátoántse kām árasguábē, átēma wu nemé-tsei pánesganātē, wúyē nírō neméneskē, ni argalánnemīn űgalārō rufūnemmatē, átē dátši.

5. *Mána pérō búrgoābē.*

Kōa, ši pérōntše tilō kárīte, tsairō űgāsō tsarágēna, nem-kárītentsurō. Ába pérōbē, ši sandigā tsírui. Tsairō kām 'di

kāmpigītā, kábū tilō tšítsā, nā péroberō káššō. Kašnyā, pėrorō: “āndi nānėmmō kášyē,” gedā, tsairō kām ’diyē. Pėroyē tsairō kām ’dirō: “āfi nānyin mānuwī?” tšę kigorō tsairō kām ’dīgā. Tsairō kām ’diyē: “āndi nāma ntšerágē, nānėmmō kášyē,” kėda tsairō kām ’diyē pėrorō. Pėrō tšítšę, nā abāntsibērō létšę, abāntsurō: “ńgō tsairo kām ’di tsāna nānirō,” kónō abāntsurō pėroyē. Ába tšítšę, tsúlūgę, nā tsairō kām ’dibērō kádiō. Kadinyā, tsairōagā kigorō: “āfi rágū, tatoāni, nānirō káššū?” kónō ába pėrobē tsairoārō. Tsairōayē ába pėrobērō: “āndi kām ’disō kāmpigittē, nā pėrōnėmbērō ‘kámurō rágę’ nyē kášyē,” kėda tsairōwayē ába pėrobērō. Ába pėrobē mána tsairōwabē pántšę, tsairōwārō: “lėnógō, bėlāndon kū bónuwīa, bálīa árogō, kām pėrōnítę kánurō tšerágenátę nāndi tšūrū,” kónō ába pėrobeyē tsairoārō.

Tsairōa mána ába pėrobē pántsā, wóltā, bėlāntsārō létšā, bótsā; dīniā wágányā, tšítsā, káššō nā ába pėrobērō. Ába pėrobērō: “ńgō āndi tšyē nānėmmō, mána bisgā nemėšagammátę, átemārō āndi nānėmmō kášyē,” kėda tsairōayē ába pėroberō. Ába pėrobē mána tsairōabē pántšę, tsairoārō: “nāmnógō, gūrėsenógō, dúgō wu lėnėškē kásugun gábagá yifuskē, kúskē, nandirō gábagátę kúskīa, mánāni nemėngintę nemėngīa, nāndi pántsau,” kónō ába pėrobeyē tátoārō. Tátōa mána ába pėrobē pántsā, náptsei. Nabgedányā, ába pėrobē tšítšę, kúllō gótšę, kásugurō létšī. Lėgányā, nā gábagá tsaládimmō létšę, gábagá tšifū, wólte, gábagāntsūa nā tátoábērō tšī. Kadinyā, pėrōntšę bóbōtšę; pėrōntšę kadinyā, tátoārō: “tátoāni, nāndi kām ’di pėrōye tilō: ndúndorō yiskē, ndúndorō lámgin? ńgō gábagátę, pátelei ndirō réngę ntsádeškīa, nduyāyē kām búrgo tsudúte, kágentšę dátsenátę, šima pėrōnibē kóantsúgō,” kónō ába pėrobē tátoārō.

Tátōa sabarátā, nduyē tsáneintšę gótšę, ndútorō sabarátī, ába pėrobē sandígā tsúrui. Ába pėrobē pėrōntšę bóbōtšę nā tsairō kām ’dibērō: pėrō tšī. Pėrō kadinyā, ába pėrobē pėrōntsúrō, gerāsán gótšę, tšō: “ńgō, gerāsán áte ni bėrėnmem, tatoáturō yē!” kónō ába pėrobeyē pėrōntsurō. Pėrō abāntsibē mána pántšę, gerásántšę gótšę, nā tátoábēn náptšī.

Pėrō búrgōwa, ábayē nótšeni, tátōayē nótšāni: pėrō ši kām tšerágena ši nótšena. Ába pėrobē létšę, pántšen náptšī, tátoāgā

gurētššin, tsánei ndútorō, “nduyāye kām búrgo tsudúte dátsenāté, šima pérōtibē kóa” tšę, ši náptši, ába pérōbē. Pérō gerāsán berémturō badítši, tátōa liferāntsa gótsā, ndútō badítsei. Pérō búrgōwa, táta tserágenārō gerāsán káfugurō berémtšin, táta wátse-nārō gerāsán kúrūgurō berémtšin: tátōa tsánei tsadútin, pérō gerāsám berémtšin, tsairōa tsadútin, kau dábū tséti, tsánei tsadúte dátseni, pérō sandigā tsúrui, gerāsán berémtšę, sandirō tšin, sándi tsadútin. Kau lásar kitényā, táta gerāsán káfugūa, tsánei tsudúte dátši, táta gerāsán kúrūgūa, tsánei tsudúte dátseni.

Ába pérōbē tšítšę, nántsārō tši. Kadinyā, tátoārō: “koáge-sóbá dútū dátseni tsáneitę?” kónō ába pérōbeyē tátoārō. Táta tilō tšítšę, tsáneintšę gótsę, ába pérōberō: “abáni, ŋgō wu kágē dūtęskē dátši,” kónō táta tiloyē ába pérōberō. Táta tilō kágentšę dátseni. Ába pérōbē sandigā tsúrui. Sándi ába pérōbęga tsárui. Ába pérōbeyē: “tátoáni, wu nandirō, pérōni tilō, nándi kām ’dísō*) ‘pérō ráge’ nū, nānrō káššū, wu kām kéréngin bágō; átemārō gábágá yífuskē, tsánei ndirō réngē, nandirō ntsádeskē, pérōni bóbōngē, nandirō gerāsán berémtšę, ntsáde ‘nándi tsánei dátogo’ neškē; nándi tsánei ndútō badígou, wúyē nandirō: ‘kām búrgo tsudúte tsáneitę dátsenāté, šima kóa pérōnibęgō’ neškē nandirō, nándi pánuwibá?” Tátōayē: “ába, ándi pányē mánānem, ŋgō kóa tsánei tsudútena, šima kóa pérōbęgō, kóa tsánei tsudúteni, ši kóa pérōbē ganí.”

Pérō búrgōwa, kámpigī tátōa kām ’dibē ši kámgonō. Ába pérōbē, ši pérōntšę, gerāsán berémtšintę, kóa tserágenārō káfugurō berémtšin, ába pérōbē ši nótšeni. Kóa wátse-nārō kúrūgurō berémtšin, kóa ši nótšeni. Pérō ši kóantšę kérétsena, abántšę nótšeni. Ába tátoārō: “kóa búrgo tsudúte dátsenāté pérōtę gótsia, šima kidā tséde dúan, pérōtę ámpátsonō, kóa tsudúte dátsenitę, pérō gótsia, kidā dúan tséde, pérō ámpátsonóbá?” kónō ába pérōbeyē. Tátōa kām ’dí sándi tšítša, bělāntsārō lęgęda: táta búrgo tsánei tsudúte dátsena, pérōga kámurō gógonō. — Mána pérō búrgoábę wu pánešganātę, átema dátši.

*) for: ndísō.

III.

FABLES.

1. *Mána kúguiwa ñgampátu ũbē.*

Ñgampátū tšítse pántsen, nā kúguiberō tse, kúguirō: “wá nyúa sóbátē!” konō. Kúguiyē: “ni wúgā sóbārō serágemā?” konō ñgampáturō. Ñgampátuyē: “wu nígā ntserágeskī sóbārō,” konō kúguirō. Ñgampátū létse, pántsen nabgányā, tátántse tsunótē nā kúguiberō: “léné, kúguirō gúllé: báli tawátse, tse, belamáširō wúgā sárdugu,” tse tátántsurō, nā kúguiberō šigū kinótō. Táta tšítse, pátō kúguiberō tse, kúguiga lāfiátse. Kúgui tšítse, šigā kigorō: “táta ñgampátubē, yérmá nānirō kádím?” Táta ñgampátubeyē: “wu yérmá kádiskō, yāni wúgā sunótō nāñémmō.” Kúguiyē: “neméné, nemé yānémyē ntsunótēnāté, neméné! wu pángē,” kónō táta ñgampátuberō kúguiyē. Táta ñgampátubē kúguirō gúl-tšā, šiyē: “wu léngē” tse, tsábā gótse, pántsārō légonō.

Légányā, kúgui tšítse, tátántse bóbōtse: “léné, ñgampátuga kóre, loktēfi belamáširō lényen?” gonō. Tátántse abgátényā léturō, tátántsegā bóbōtse: “wóltené, árē, nírō mána tilō gúlingē,” kónō tátántsurō. Táta wólte, nā yāntsibērō kádiō. Táta kádinyā, yāntšiyē širō: “nā ñgampátuberō léngē, šiyē mána neméntsegenāté, sūmōnem péremné, ñgalārō páné, tsemā, wúrō gúllé!” konō kúguiyē tátántsurō. Táta létse pátō ñgampátuberō; ñgampáturō salámtsege; ñgampátū tšítse, nāntsúrō kilugényā, táta kúguibē dágáta. Ñgampátuyē táta kúguibēga kigorō: “áfirō yānémyē ñginótō nānirō?” kónō táta kúguiberō. Táta kúguibē “yāniyē: tšeskē, nírō gulntšeskē: ‘loktēfi tawányen belamáširō?’ Ñgampátuyē táta kúguiberō: “léné, yānémmō gúllé, gubōgem kokóriō tsákā, tšítse, tse, lényē belamáširō: áfi šigū tšébuigō?”*) kónō ñgampát-

*) see § 281, 1.

tuyē tāta kúguiberō. Tāta kúguibē wólte, yāntsiberō íse, yāntsúrō: “wu nā ngampátuberō, sunótemmáté, ngō léngē, íseskī,” kónō yāntsúrō. Yāntsíyē širō: “ngampátuyē áfi gonō? mána nemétsenáté, wúrō gúllé, páneskē,” tse tātāntsurō. Tātāntsiyē: “yāni, mána ngampátuyē nemétsenáté, ‘lénemīa, yānémō gúllé, gúbōgem kokóriō tsákīa, íse, lényē: áfi šigā tsébuí?,” gonō yāntsúrō.

Yāntsiyē: “tātāni, lénógō, bónógō némdōn, wu mána ngampátubē pángī,” konō tātāntsurō kúguiyē. Tātōa kúguibē mána yāntsabē pántsā, létsā, bótsei, yāntsayē bótši. Káñemtsa léttsei, dúgō gúbōgem kokóriō kēakényā, ngampátū pántse, tšítse, sabaráté, kúgui gurétsin, “íse, lényen,” tse. Kokóriō ndirō tsákī, ngampátū tsábā wátsin kúguibē, “íse lényen” tse. Kúgui pántsen tšitseni, dīniā wátsi. Dīniā wágányā, ngampátū pántsen tšítse, pátō kúguiberō kádīō, íse, kúguirō: “kúgui, tātānem nānirō nótem, ‘loktéfi tšinyen’ nem, wúgā skigórem, wúyē tātānémō: ‘lénemīa, yānémō gúllé, gúbōgem kokóriō tsákīa, íse, lényen’ neske tātānémō, gúllesganáté, nírō gúlentsenība, ni pánemin nānnem, dīniā wágonō?” kónō ngampátuyē kúguirō. Kúguiyē: “yā ngampátū, wúgā sóbāmārō skirágem kwōya, wúte dīniā búnyē, pányin tšingē lúgeskin bágō,” konō ngampáturō. Ngampátuyē kúguirō: “ni áfi rínem, ‘dīniā búnyē lúgeskin bágō’ neminté? áfi tsábalan degá?” konō kúguirō ngampátuyē.

Kúgui ngampátubē mána pántse, sabaráté, tatoántse bóbótse: “árogo, ngampátūga yardúgēogō belamáširō!” Tātōa ngásō tšítsa, tsábārō katumúngā, ngampátū fúgurō kótse; ābgatányā léturō, tāta kúguibē ndi ngampátuyē tsétei: kúgui tsúrui, tātāntse ndi ngampátuyē tsétāna. Kúguiyē: “yā ngampátū, tsábāmārō gágendé, tātāni kām*) ndi támin?” kónō ngampáturō kúguiyē. Ngampátuyē: “tātānem kām’dí tásganáté, sándi léturō**) dúnōntsa ganá, atēmārō wu sandigā ngántšin góngē, lényē.” Kúguiyē “ni atēma tamánem kwōyá, wúa nyúa sóbāndéte pártseyē,” kónō kúguiyē ngampáturō. Ngampátuyē “ni sóbā wánemī kwōya, kolōntséskē, pánémō létsāmmī” kónō ngampátuyē. Kúgui tsábā pátobē gō-

*) § 201.

**) § 262.

gányā, ngampátū pártse, kalā kúguibē tsétei; kúgui búrgū tsákin. Ām bēlabē pántsei ngásō, tšítsa, tsagáse, kašinyā, ngampátū kalā kúguibē tsétāna káššin. Ngampátū ām bēlabēga kirúnyā, kúguiga kolótse, tsegáse, káragāntsurō gágī.

Kúgui dāgata; ām bēlabē kúguirō: “ni tsóli, ni, kúgui, tšínem, lénem, ngampátū sóbánemín? ándi búrgūnem pányē, nā-némō tšyendē kwōya, nígā ntšétse, tutóánem ngásō tsuróre, káragāntsurō gágín,” kēda ām bēlabē kúguirō. Kúguiyē: “álla barga tsaké: nándi wúga semáguwī tšī ngampátubēn” kónō ām bēlabērō. Ām bēlabē širō: “katé komándē áširnem tsáktšī, náten fúgun áte nyúa ngampátūa sóbátuwí! ngampátū šī búrgōn nígā kóntšī: ka-lánem lifē, náten fúgun, ngampáturō!” kēda ām bēlabē kúguirō. — Yimtema ngampátūa kúguiwa sóbāntsa párgēda, kēda ām wúragē, wu pángóškō. Áte dátšī.

2. Mána gútsiganwa kókoābē.

Gútsigan létse, pári gēsgāben nígepal pítsē, bótsēge, táta kál-tse, kílugū. Kílugényā, létse, kómbū tátoāntšibē mātārō; kómbū tsebāndin bógō, tátōántse ngásō kánārō) tsáširin: gútsigan ágō tšidena nótšeni. Kábū pal tšítse, nā sóbāntšiberō létse, sóbāntsurō: “sóbāni wu nānémō kádiskō,” kono sóbāntsurō. Sóbāntšiyē širō: “áfi rágem, nānirō kádím?” Šiyē: “tatóáni kánāwa, kómbū nányin bágō, atemárō nānémō kádiskō: wūrō búrgō sék-kelié!” konō sóbāntsurō. Sóbāntšiyē širō: “diniā wátšia, tšíné, kúlūgurō lénem, kúlūguté wúnem, kókō mbétšī kwōyá, wóltem, ísem diniā bunétšia, léné, tšī kílūgubēn bóné, šínem áné, mískōnem áné, šimnem tsánné, kádeg nēmnmem, nā tūlon bóné, dúgō diniā wátšia, kókō tsálugū, nígā ntsáruiya, wóltā, pántsarō létsā, ámtsa pátoḃē ngásō bóbōtsa, ísa, nígā mískōn ntsátā, gérntsei: “áte ni sandirō manágemmi, kēdeñ nēmné!” konō sóbāntšiyē gú-tšigánnō.*

*) § 149.

Ši mána sóbāntsibē pántse, dīniā bunyēgányā, gútsigan tšítse; kulūgurō lēgányā, kókō ngásō kaigāntsa yětsei; šīgā kerúnyā, létša, tsédīga níkībēn gerátei. Gútsigan wólte, pántsurō íse, bógonō; bōgányā, tawátse, kírū wólte, kulūgurō létse, kókō šīgā tsárūni: ši ilān létse, tši níkībēn bótsse, “núskī” tse, štntse átse, múskōntse átse, tšintse átse, šimtse tsáktse, ši bótsena dugō dīniā wāgányā, kókō tilō tšítse, “dīniā wátši,” tse; dēgārō kilūgényā, gútsigan bōgáta ši tsúrui; wólte, létse, kókō ngásō bóbotse: “drogō, ngō ágō lagá, tšinna pāndēbēn nūna, ngō ši bōgáta wu kíruskō; kírúsgányā, atēmārō wólteskē nandīgā bóboškō.” Kókō ngásō tšítša, šīgā tságá, kelugényā, gútsigan, tši pántsábēn bōgáta, sándi ngásō tsárui: sándi nōtsāni, gútsigan búrgōn sandīgā kótsena. Sándi wólta, pántsārō létša, šērēa ganátsa: “áfi dtyen? kām nántse tsúlūgena nōnyendē íse, tšinna bēlāndēben nūna,” kēda. Ámtsa wúrāsoyē sandírō: “tšínógō nándi ngásō lūgogō dēgārō, kām nūna áte gérnū, yátū kúyintēn, kólōnógō!” kēda ámtsa wúrāyē sándi ngásorō. Sándi ngásō tšítša, ísa, gútsigan tsátā múskōben, ši tsátā, šīgā gértsei.

Gútsigan búrgōwa, sandīgā tsúrui, sándi nōtsāni; gértsei gútsigángā, kaigāntsa yětsei “gérnógō, kólōnógō! gérnógō, kólōnógō!” tsā, keigāntsa yětsei. Sándi ngásō gútsigan gértsei. Gútsigan sandírō manátsegin bágō; ši sandīgā tsúrui. Gértšā kúyinturō, šīgā kesātényā, gútsigan šim péremtse: sandíyē kerúnyā, sándi ngásō kánguleirō badítsei. Gútsigán kókō kángulei badítsāna kírúnyā, tšítse, dátse, ngáfōn sandīgā dátšin: nátsegīa, gótšin, tsúndin, fūgurō létšin, gótšin, tsúndin. Kókō tsagáse, kábū pántsārō íseitē, gútsigányē ngásō tūlō tūlōn tsúndū dátši. Tšigántse tsumbūli, tsábā pāntsibē gótse, létse; tátoántse šīgā kerúnyā, kunótei “yāndē kómbū andírō tsúgutī,” tsā, tátōa ngásō nā yāntsāberō káššō. Ísā, dāgányā, yāntsa kókō tsúrō tšigāntsibēn tátoāntsúrō fóktsege, tátoántse ngásō kókō tsábū, kánāntsa nui.

Gútsigan, ši tšítse nā sóbāntsiberō létse, sóbantsúrō: “sóbāni, mána bísgā wúrō gúllesemmātē, mánātē kárítē: léngē, tši kulūgubēn bóngē, dīniā wāgányā, kókō wūgā skerúnyā, sándi wu núski tsā, ísa, wūgā gérésā, sásātē, bēlān kúyinturō wūgā kesātényā, — sándi wu búrgōn sandīgā kōngāna, nōtsāni, sándi ‘wu kánuskō’

tsā, wīgā gēresei, — kúyinturō skesātényā, šim pēremgē, sandigā kirusgányā, sándi šimni pēremgana kerúnyā, ngāsō kángulei badigēda. Sándi badigedányā, wu tšínęskē, sandigā ngáfon gáskin, tilō náęskīa, gōngin, yundúskin, ndi náęskīa, gōngē, yundúskin, ngāsō kábū pántsa tsabándinté, wu yundúskē, ngérgenī tsumbūli; ngérgenī yimbúlskē, nā tátoāniberō kúskē, tatoáni ngāsō šsū nānūrō, kókō tsúrō ngérgēbēn, tátoānūrō fókęskē, tsábū, kánāntsa nuí,” kónō gútsiganyē sóbāntsúrō. Sóbāntsęga wusátę: “álla barga tsaké, wúrō búrgō sekkélīmī,” kónō sóbāntsúrō.

Gútsigánwa sóbāntsúa búrgō fóktsa, létša, kókō pántsan náb-gatáyá, átegeima tsáde, tátāntsa āmpátsei. Kérmáté kókō kúlū-gulan yiltseiya, kām létšin, tsáruiya, ngāsō kędeg nęntsei, “gú-tšigan šsin” tsā, sándi kárgū kérmayáyé. — Áte mána gútsigánwa kókōwábē wu pánsęganáté, átepa dátši.

3. Mána kęnyéri kámuntsúabē.

Kęnyéri kámuntę tátā kēāmbō; tátā kēāmbúnyā, kóāntę bóbōtę, kóāntsúrō: “wu tsānei ráęęgana máné, wúrō šē!” kónō kámū kęnyéribęyē kóāntsúrō. Kóā mána kámuntsibē pántę, kámuntsęgā tsugóre “tsānei ilfi rágem?” kónō kámuntsúrō. Kámuyē “wu kátigī kámáunbē ráęęskō” kónō kóāntsúrō. Kóā mána kámubē pántę, tšítę, nā kúguiberō légonō. Lęgányā, kúguirō: “yayá kúgui, wu nūrō mánāni tilō, kámuniyē gúlesena, nūrō gulentsęskē, páné!” kónō kęnyériyē kúguirō. Kúguiyē: “mánāņem gúlesené, pánsękē,” kónō kúguiyē kęnyéirō. Kęnyériyē “yā kúgui, kámūni bisgā tátā kēāmbō; kēāmbúnyā, wúrō šī tsānei ilfīma wátši,) kátigī kámáunbē tserágō, kónō wúrō: áfi diskē, kátigī kámáunbē pándęskē, širō yiskin?” kónō kęnyériyē kúguirō. Kúguiyē: “degá, nūrō búrgō tilō ntsekkéliskē, kátigī kámáunbēte ni tšibāndem: léné, dugulgúlimī bóbōné, kúgui bóbōné, ngampátū bóbōné, kęri bóbōné, búltū bóbōné, dzádžirma bóbōné, kúrguli*

*) § 332, 4.

bóbōné, kamáun bóbōné*), ngásō, bóbōnem, lógōné: “mártegenógō, árogō, kúlōni kátsimwa” nem sandigá logónem; tseyia, ni kátigi kamáunbēté tšibandem,” kónō kúguiyē kenyerirō.

Kenyeri mána kúguibē pántse: am sígū tserágenūté ngásō bóbōtse: nāntsurō kašinyā, ši sandigá logótse; sandiyē lógontse pántsa, wólta, pántsārō lēgēda. Lēgedányā, dīniā wágányā, bírgon dugulgülemī tšítse, bánōntse gótse, kátsagāntse gótse, kúlō kenyeriberō lēgōnō. Lēgányā, kátsagāntse tsédirō kóktse, bárērō badígonō. Kenyeri tsúrō kúlōntsibēn náptsena, dugulgülemī bárētšin, kúgui kádiō. Kúgui kadínyā, kenyerirō: “ndú fugúnyin ísō?” kónō kenyerirō. Kenyeriyē: “ngō, dugulgülemī ísena bárētšin,” kónō kenyeriyē kúguirō. Kúgui dugulgülemī kirínyā, gótse tsúndī; kindúnyā, kúgui bárē badítši, bárētšin.

Ngampátū tšítse, kúlorō kádiō. Kadínyā, kenyerirō: “yā kenyeri, ndú fugúnyin ísō?” gányā, kenyeriyē, “dugulgülemī ísō.” Ngampátuyē: “nda dugulgülemī?” gányā kenyeriyē “dugulgülemī kúguiyē tsúndī” gonō; “nda kúguité?” — “túgō kúgui bárētšin.” Ngampátū létse, gótse, kúguigā tsúndī; ngampátū ši tilōntse bárētšin.

Kéri tšígonō, tšítse, tse; kúlorō kadínyā, kenyerirō: “yā kenyeri, ndú fugúnyin ísō?” tse kenyerigā kígōrényā, kenyeriyē širō: “dugulgülemī ísō.” Štyē: “nda dugulgülemī?” tse kenyerigā kígōrényā, kenyeriyē: “dugulgülemī kúguiyē tsúndī.” Štyē: “nda kúguité?” — “Kúgui ngampátuyē tsúndī.” “Nda ngampátutē?” — “Ngō, ngampátuyē bárētšin.” Ngampátū kériyē gótse, tsúnde, kéri ši tilōntse**) kúlōlan bárē badígonō.

Búlte tšígonō; tšítse, kúlorō kadínyā, kenyerigā kígōrō “ndú fugúnyin ísō?” tse kígōrényā, kenyeriyē búlturō: “fugúnemin dugulgülemī ísō.” Štyē: “nda dugulgülemī?” — “Dugulgülemī kúguiyē tsúndī.” “Nda kúguité?” — “Kúgui ngampátuyē tsúndī.” “Nda ngampátutē?” — “Ngampátū kériyē tsúndī.” “Nda kérité?” — “Túgō kéri bárētšin,” kónō kenyeriyē búlturō. Búltu kéri tsúrui; kirínyā, létse tsétā, tsúndī. Kindúnyā, búlte létse, bárē badítši.

Badígányā, dzádzirma tšítse, bánōntse gótse, kúlorō tšī. Ka-

*) § 204.

**) § 205, 4.

dlinyā, kenyerīgā kigorō. Kigōrēnyā, kenyeriyē širō: “dugulgülemē burgótse,*) isō,” gányā, šiyē: “nda dugulgülemitē?” — “Kügüiyē tsündi.” “Nda kügütē?” — “Ngampátuyē tsündi.” “Nda ngampátütē?” — “Keriyē tsündi.” “Nda keritē?” — “Bültiyē tsündi.” “Nda búltu?” — “Tügō ši bārētšin.” Dzádzirma búltugā kirúnyā, tse, šigū tsetā, tšétse, búltegā tsebū, bārē badtši.

Badigányā, kurgulī tšítse, bánöntse gótse, kúlorō tši. Kadlinyā, kenyeri náptsena, kurgulī tsurui. Kirúnyā, “yā kenyeri, ndú búrgo fúgūnyin tšō?” gányā, kenyeriyē širō: “dugulgülemē isō.” Šiyē: “Nda dugulgülemitē?” — “Kügüiyē tsündi.” “Nda kügütē?” — “Ngampátuyē tsündi.” “Nda ngampátütē?” — “Keriyē tsündi.” “Nda keritē?” — “Bültiyē tsündi.” “Nda búltütē?” — “Dzádzirmayē tsündi?” “Nda dzádzirmätē?” — “Dzádzirma tügō ši bārētšin,” kōnō kenyeriyē kurgulirō. Kurgulī fúgūntse wūgányā, dzádzirma bārētšin**) tsurui. Kirúnyā, létse, dzádzirma tsetā, móltā, dzádzirmagā tšétši. Kētšinyā, létse, bārē badtši.

Badigányā, kamáun tšítse, bánöntse gótse, kúlorō tši. — Sándi ngāsō, kenyeri sandigā búrgōn kótse, sándi nōtsāni. — Kamáun kenyerīgā kigorō: “yā kenyeri, ndú fúgūnyin tšō?” gányā, kenyeriyē širō: “dugulgülemē isō.” Šiyē: “nda dugulgülemitē?” — “Kügüiyē tsündi.” “Nda kügütē?” — “Ngampátuyē tsündi.” “Nda ngampátütē?” — “Keriyē tsündi.” “Nda keritē?” — “Bültiyē tsündi.” “Nda búltütē?” — “Dzádzirmayē tsündi.” “Nda dzádzirmätē?” — “Kurguliyē tsündi.” “Nda kurgulitē?” — “Kurgulī tügō ši bārētšin,” kōnō kenyeriyē kamáunnō. Kamáun mána kenyeribē pántši. Kenyeri ši búrgōwa, kamáun nōtseni. Kenyeri márbā látse, kandan kolótsege, tši márbābē bútsin tsáktse, káti pítsegena. Kamáun ši tsurāni. Nā kurguliberō légányā, kurgulīga lebálārō tsetā, šyúa kurgulūwa lebálā tsáde, wóltā, létsā, márbārō kamáun tsukkūrī. Kikkurúnyā, kurgulī ngáforō wólti. Wolgatényā, káragāntsúrō létši. Légányā, kenyeri tšítse; nā márbāberō kadinyā, kamáun tsúrō márbābēn tsurui. Kirúnyā, létse, tšénāntse gótse, tse, kátigī kamáunbē tšēširtē, gótse, nā kámuntsibērō keátō. Keátényā, “ni tsānei ndásosō wāngēmī, kátigī

*) § 303, 1.

**) § 221.

kamáunbē rāgéskō' nem wūrō gillemmāte, kū wu Allayē bānāsege, dgō rōnēmyē tserāgenāté, wu nūrō kúskī, ŋgō ši," kōnō kenyeriyē kámuntsurō. Kāmū tšítse, kátigī kamáunbē nā kōāntsibēn tsémāge, tatoāntse tsurōre, kátigī kamáunbēn tsákkonō. Yimtema kenyeri kámuntsūa átēmā kédō.

Kāmū kenyeribē, ši, kōāntse bündi diniābē ŋgāsōga búrgōn kótsena, kāmū ši nōtseni; kōa šigā búrgōn kótsena, ši nōtseni. Yimtema nōgōnō kōāntse búrgōwa. Kérmāté ndúyāyé búrgōwa, tsáruya, širō: "kām áte, búrgōntse búrgō kenyeribē gadi," tsányin kām búrgōáturō. — Áte dátši.

4. Kárabū dēlāwa búltuābē.

Diniā kánā kadinyā, ām ŋgāsō kánāyē tsétei: kómbū bágō. Nā létsa, kómbū mátsedāna nōtsāni: ndūsō pántsān náptsāna, ādémtei. Kábū tilō búltu tšítse, káragārō, kómbū máttārō lēgányā, dāgel sandi ŋgubu kúlūgulan kasáltei; búltu létse, sandirō dátsegī. Dāgigényā, búltu dāgelsogā kigorō "mártegenógō, wúyē tigīni kádāfūa nāndon kasáltéskē!" tse búltiyē dāgelsogā kigorō. Dāgelsoyē širō: "Yā búltu, kúlūgūtē álla ganátse: áre, kasáltené!" tsā dāgelsoyē búlturō. Búltu mána dāgelsobē pántse, dāgelsogā tségā, kúlūgurō támū, kasáltei. Dāgel¹⁾, sándi nōtsāni, búltu kómbuntsārō²⁾ kádiōtē³⁾; sándi kasáltei. Búltu búrgōwa: dāgel tilō dábubēn⁴⁾ tsétā, ŋkírō túttsege, tsédīga ŋkībēn gerátši. Dāgel, sándi nōtsāni, kasáltā dāgányā, pántsārō létsei. Lēgedányā, búltu wólte, tsūrō ŋkībērō gáge, dāgel tsétsena gótsē, pántsūrō létsi.

Dāgelsō pántsārō lēgedányā, kámtsa tilō tsárūni; dāgel kúrantsátiyē: "ándi ŋgāsō pátorō išyē, kámde tilō bágō: ndárārō kargágō?" tse, ámtse kigorō. Kigorényā, ámtse sándi nōtsāni; kúra dāgelbē pántsēn némtse⁵⁾ náptši. Nāgányā, diniā wāgányā, ámtse ŋgāsō nāntsūrō isa, kúlūgurō kasálturō áptei; áptā, létsā, kúlūgu kepāndényā, búltu nāntsārō išī. Kadinyā, dāgelsōyē búlt-

1) § 334, 1.

2) § 181.

3) § 324.

4) § 134.

5) § 303, 7.

turō: “yā bultu, ni bisgā nāndērō ísem, andyúa nyúa tsurō kúlūgubēn kasáltē, pátorō lēgeiēdeā, kámde tilō ruiyendē: nība kām-dēte tām?” tsū dāgelsoyē bultugā kēogorō. Bultuyē dāgelSORō: “wāa nandyúa tsurō kúlūgubēn kasáltē, ándi ngásō dēgārō lūgē, tsábā pāndébē gónyenātē, muskónyin dāgel kāmāndō yētsēsēkē gón-gana sūrúbá? tigényin bū rúba? wūrō nembárbū kéresegewī?” kónō bultuyē dāgelSORō ¹⁾. Dāgelsō ¹⁾ mána bultubē pántsā; dāgelsoyē bulturō: “áte nāndērō ísem, ntsúruiyendē ²⁾”: nígā ntsúruiyēya, ándi ngásō tsáptē, nígā ntšétsyē,” kēda dāgelsoyē bulturō.

Bultu mána dāgelsobē pántse, pántsurō létšī; létse, bōgányā, dīniā wāgányā, tšítse, kúlūgu, nā dāgelsō kasálteirō — koúntse ³⁾ ganá gótse, gerátse, — íši. Kadínyā, kúlūgu, kārāngányā, tsédīga késgāben geráte; dāgelsō ísa, kasáltei, ši tsúrui; dāgel šigā tsārūni. Ši koúntse gótse, mbélātse, kálā dāgel tilobē koúnyin bák-tse, dāgel nkírō tsukkurī. Kikkurúnyā, dāgel ámāntse ngásō tártā, pátorō létsei. Bultu létse, dāntse gótse, pántsurō létšī.

Lēgányā, málam dēlá tšítse, nā bultuberō kádiō. Kadínyā, bulturō: “yā bultu, nānēmō kádiskō,” kónō bulturō málam dē-lāyē. Bultuyē: “áfī nányin mánemin?” kónō málam dēlārō. Má-lam dēlāyē: “kámūnisō, tátānisō, ngásō kánāwa, kómbū bāgō, atēmārō nānēmō kádiskō: mártēgené, tsábā kómbubē wūrō pēlēsēgené!” tse málam dēlāyē bulturō. Bultu mána málam dēlābē pántse; „léné, pánemin kū bōnemā, bália sēbān áre, nā kómbū pāndeskē, búskinté, wu nírō pēlētšīguskō,” kónō bultuyē málam dēlārō. Málam dēlá mána bultubē pántse, pántsurō wólte, létse, bótse; dīniā wāgányā tšítse, nā bultubērō íši. Kadínyā, “yā bultu, mána wūrō bisgā gúlusemmātē, atēmārō nānēmō kádiskō,” kónō málam dēlāyē bulturō. Bultu mána málabē pántse tšítse, fūgurō kótse, málam dēlá šigā tsēgei ngáfōn, kúlūgu dāgelsō kasálteirō létsei. Lēgedányā, kúlūgu kārāngedányā, gēdī késgāben gerátā, náptsei. Napkédányā, dāgel ngásō kasálturō ísei; ísa, kasáltei tsurō kúlūgubēn; bultu tsúrui. Bultu kirúnyā, málam dēlārō: “yā málam, ni wūrō ‘kánāwa’ ⁴⁾ nēm, sugōremmātē, ngō ágō wu búskinté, nírō pēlētseguskō: ni búrgō dim, lénen, támā — wu

1) § 209.

2) § 236, 2.

3) § 125, 4.

4) § 162.

wólteskē, pányin námgiā, — ni állā logónem, állāyē bánántsege, pándem támia, nánirō kútem, wúa nyúa gértē, niyē kágenem góné¹⁾, wúyē kágē góngē,” kónō búltuyē málam délārō.

Málam delā mána búltubē pántse, tsítse, rúntsen geráti. Búltu tsítse, pántsurō létši. Málam delā gerátēna, dágel külügulan kasáltei, ši tsúrui. Kirúnyā, tsítse, fúgúntsa káptse²⁾, níkirō gágí. Kargágényā, ši málam delā níkt nótsēna, líptse, nā dágelsöberō légányā, ši líptse: dágel šigā tsárui bágō, dágel kasáltei, ágō tsúrō níkbēn degána nótsāni. Málam delā ilān kálántse dégarō tsetúluge, dágel tilō tsétā, kásse, tsúrō níkbērō tsákí. Kēakényā, níkt kántsā dágelbērō gáge: dágel nui. Dágel kanúnyā, ši tsétā, mbátse, létse, kúyinten, dágelntse múskōnwa³⁾, tsúluge; dágelntse gótse, nā búltubērō légonō. Légányā, búlturō: “yā búltu, wúrō ágō díni: wu kánāwa, nā kómbubē pélēsege, wu léneskē, állāye bánāsege, kómbū pélēsegemmáté, wu pándeski, nígō ši; áre, gértē, kágenem góné, kágē šé!” kónō málam delāyē búlturō. Búltu mana málam delābē pántse, tsítse, tsénántse gótse, dā múskō tilō kámte, málam delārō kéno. Málam delā dántse múskō tilō tsémāge, pántsurō létši.

Légányā, kúrū díniā wátši. Kúrū tsítse, nā külūgu dágelsō kasálteirō tse, geráti; ši gerágata⁴⁾, dágel nótsāni; sándi nígásō ísa külūgurō. Katumúnyā, málam delā sandigā tsúrui, sándi kálaindō tsádin tsúrō külūgubēn. Málam delā líptse, nā dágelsō kálaindō tsádinbērō⁵⁾ kádiō. Kadínyā, dágel tilō kúra mbélátse, tsétei. Dágel búrgū kēakényā, ámántse nígásō tsagáši. Kēagasényā, málam delā tsétā, tsergére, kálārō⁶⁾ gótse, tsábā pátobē gótši. Ši létšin, rúntse squargáte: “búltu, ši páton náptsēna, wu tseskē, dā yetséskē, góngē, nántsurō yáskia, ši tsítse, nányin tsémāge, wúrō ganá šia, ši nígubū gótšin” tse málam delā rúntse nemétsin, dántse múskōnwa. Tsítse, dántse gótse, tsábā pátō búltubē kolótse, tsábā pántsi bē gógonō. Búltu gurétsin málam delāga; ši tsúrui bágō.

Búltu málam delābē búrgō nótsēna: búltu tsítse, létse, tsábā delābē fúgūn káptse, gerátēna; delā dántse gótsēna, tsábā pán-

¹⁾ § 238.

²⁾ The more common form is kámte, without change of the character.

³⁾ § 183.

⁴⁾ § 212.

⁵⁾ § 155, 17.

⁶⁾ § 183.

tsibērō gágenu, pāntsúrō lētšin. Búltu fúgūn nábgatu, létse, ná-tsegī. Nāgigényā, búltu tšítse, fúgūntsen dātši. Dágányā, dé-lāyē dāntse mískōmwa, búltugā kirinyā, dātši. Dágányā, búltu tšítse, málam délārō: “yā délā, nándi kām kábēté kámyē nandirō űgalā tšideni: wu pányin námga, ni tšinem, tsem, wugā logōnem, ‘wu kánāwa’ nem, ‘kāmūni kánāwa’ nem, ‘tātāni kánāwa’ nem¹⁾, wugā logōnem, wu logōnem pángē, wu nigā bóbōntseskē, tšingē, fúgurō kōngē, ni űgáfōn ségām, nā kómbūberō lēnyē, wu nírō nā kómbubē pēlētsegeskē, ‘kómbūtē állāye bánāntsege, pándēmīa, kúte nānirō, wāa nyūa rényē’ neskē, gulēngasgányā, ni lēnem, kábū tilō dā pándem, nānirō kigutēmīa, wu tšineskē, dā kámgē, kágenem tšískē²⁾ kágē gōngē, nabgasgányā, kū wóltēm, nā dábērō lēnem, állāye bánāntsege, dā kibāndēmīa, ni tsábāni kolōnem, tsábā pānēmbē gōnem, lēnemīn: wu nírō űgalā dískē, űgalā dískānté wānemī kwōya, káté nīyē dā, gōnemmayē³⁾ dā, nándi ndišō dāni, pātorō lētšammī,” tse búltuyē, málam délāga kitā. Kitányā, syūa málam délāwa móltā, málam délā dā širō kolótsege, tsegáse, pāntsúrō lētši. Búltu dā gótse, pāntsúrō lētši.

Légányā, — málam délā, ši, bündi űgāsō káragābēté, šima málamtságō: ši kargūn gubū nótšena. Pāntsúrō kadinyā, páltē, keári kámmō wóltse, nā búltubērō légonō; búlturō létse; “búltu, ni wugā nōsemmbā? kōa málam délā nānirō kádiō, wūrō, ni agóntse káragān állāyē širō tšimna, ni kámmem tsábālan, nántsen mágem, šigā kógōnem, légonō: nite kōa málam délāte, nōnemmbā? ándi dā káragābē űgāsō šima málamdlégō, ni pánemmbā? agóntse, kámmem tsábālan, mágemmáté, túlúgē, kúte kérmāma, málammō yáskē, agóntse yiskē: kuűgútorō wānemī kwōya, lēneskē tatoáni bóbōneskē, isa, nigā ntsargēre, nānirō tságūtē, wu nigā táskē, tšéngē, yáskē, málam délārō yiskē, ntsepátke”, kónō keáriyē búlturō. Búltu mána keáribē pángányā, kárgentse kámti, tigintse űgāsō olótšin, ágō tšidenā nótšeni, keári dūgáta, šigā tsúrui. Ši tšítse, belágāntsúrō gáge, dā nā málam délāben tsemāgena tsúrō belágāntsibēn gótse, dégārō tšetúluge, keári dagátārō tšō; keári dā

¹⁾ comp. § 204.

²⁾ stands for *ntšískē*, by way of aphæresis.

³⁾ § 333, 1.

tsémāge, dátsena. Keárijē búlturō: “kúté kótši: náten jūgun ágō málam délābēté lénemī tsányin, wu pánēškā, wu nígā belāga kolóntsegesganāté ni tšilūgummī; kúté lebála dátši; báli áte labárneun dibibē pāngani!” tse keárijē búlturō. Keári dā málam délābē gótse, búltegā pántsen kolótsē, káragāntsúrō lēgónō.

Búltu ši tsōli: málam délā ši agō ngubu nótšena, wólte, kálāntségā kárunyin sámtse, keári kámmō wóltsē, nā búltubērō lēgonō, búltu, ši nótšeni.

Yimtema búltua délāwa nduyē kámāntségā tsúruiya, kārāntšin bágō: búltuyē délāga tsúruiya, kārāntšin bágō, délāye búltegā tsúruiya, kārāntšin bágō. — Átema kárabū délāwa búltua kánū loktábē, tsā, wu pánēškē, gulēntsésganāté, átema dátši.

5. Mána kenýérīwa búltuābē.

Kenýérīwa búltua létsā, káragān náptsā: búltu létse, dā tšétse, gótse, nā kenýérībērō kádiō. Kadínyā, kenýérirō: “ngō, dā kúskī, léné, kánu kúte, dándē wárnyē, gérijē,” kónō búltiyē kenýérirō. Kenýéri tšítse, kánu mátārō, tsábā gótse, ganá lēgónō. Lēgányā, kánu tsúrūni, wólte, nā búltubērō kádiō. Kadínyā, búlturō: “yā búltu, wu, kánurō sunótem, lēgasgányā, kánu rúsgani, wólteskē, kádiskō,” kónō kenýeriyē búlturō.

Búltu, kéngal Pótēn tsúkkūrīn, kirúnyā, “kánū” tse, tšítse, kenýérirō: “dándē wúné, dúgō lēneskē, kánūte kúteskē,” kónō búltiyē kenýérirō. Kenýéri mána búltubē pántši. Pāngányā, sábarátē, búltegā gurétšin. Búlte létse, “kánu kúskin,” tse, nā kēngalbērō létši. Lēgányā, kéngal tsúkkūrī. Kikkurúnyā, wólte, nā kenýerībērō tse, kenýérirō: “wu nā kánubéturō lēgasgányā kánūte rúsgani,” kónō kenýérirō búltiyē. Kenýéri dā ngásō belāgārō tsákēna, búltu dā tsúrūni, kenýérirō: “nda dándē? ‘gúréné, dúgō lēngē, kánu kúskē’ neske, nírō gulēntséskē, wu lēneskē, ‘kánu kúskin’ neske, kánu rúsgani, wólteskē, kadisgányā, dā ngásō*) wu rúsgani: ndará dátē kēákem? wúrō gúllé, pánēškē?”

*) § 209.

kónō búltiyē kenýérirō. Kenýériyē búlturō: “ngō, kām 'di tsūrō belágābēn tsalugū, dátę gótsā, belágāro támui: degá, wu belágá-turō gágęskia, ngáfareinēm wūrō ásegené, dátę ngáfareinēmō yirgegęreskē*), túlūgé!” kónō kenýériyē búlturō. Kenýéri belágārō gáge, búltu širō ngáfarei átsege, kenýéri ngáfarei búltubē tsétā, gęsgā kóktę, gęsgārō ngáfarei búltubē tsergegęre; dāgányā, búlturō: “dátę ngáfareinēmō yirgegęreskē dátši: kásené, dęgārō túlūgé!” gonō kenýériye búlturō. — Búltu ši tsóli, kenýéri šigā búrgōn kótsena nótseni; dā tsergegęrō tę, ngáfareintsę káššia, kibū. — Kenýéri širō: “kásené!” tsęnyin; ši káššin, kullugorō tegęri: gęrgátę, dúnōn kasgányā, ngáfarei kámti. Ngáfarei kamgatęnyā, búltu kenýerigā tsúrūni: kenýéri tsūrō belágābēn dāntsúa gerátęna, búltu tsúrūni.

Búltu tsábā gótsę, káragāntsūrō abgátęnyā, létšin, ši kām 'di tsúrui. Kirúnyā, kunótin: “dā pándęski” tę. Máfundi kām 'di sandiyē búltu kerúnyā, kunótei, “dā pandé” tsā, kunótei. Búltu išin nántsārō; sandiyē nā búltubērō ísei, ísa, kálā fókķęda; kálā fókķędányā, búltę tšítę, “máfundi kām tilō dā pándęski” tę, kęntārō badigányā, máfundi šigā áfimārō tsúrūni, kánnüntę tsángātšin; kánnu tsángátę, tętúlūge; kámántę gęsgā tsúgüte, kánnúntsa fútsā, kánnu gęsgā tsétā; tšigányā, kóa tilō tšítę, nā búltubērō lęgányā, búltu kógā kirúnyā, tšítę, “nā kóabērō lębálārō íseskin” tę, badigányā, kóa súnō tilō búltubē tsétā, kásę, múktę, kánnurō tsáke; kánnu ganá pāngányā, kóa súnō gótsę, tširō tsáke, tsęgerin: búltę tsúrui kóa súnō tsęgeringā. Búltę kirúnyā, “kóa súnōni kámntę, tsęgerinnátę, dāngā, wúgā dębesadāni” tę tęgáse, káragāntsūrō kargágō.

Kenýéri ši búlturō: “áre, wúa nyúa sóbátę,” tę; búltu ši tsóli, kenýéri šigā búrgōn kótsena nótseni: ngáfareiyē bágō, súnōyę bágorō, kenýeriyę búlturō tsęgde, nęmsóbāntsā párgęda, kęda wu pāngóskō. — Átę dátši.

*) Besides this form there is another, viz. *yirgęreskin* which is given in § 78, as being the more usual one.

6. *Kárabū kúguiwa kamáunwābē.*

Kamáunwa kúguiwa “ndúndē kombú ngubu tšibū?” tsā kām-pigigáta; kām-pigigatányā, kúguiyē kamáunnō: “wu nígā kómbūn kóntseski” gonō; kamáunyē: “ni kúgui tšini tīlōma tīmni, wūrō ‘kómbū mbūn kósem’ nēmin? námne, diniā wátšia, wā nyúa káragārō lényē, ndúndē yāyē kām kómbuyē šigā tsétin bágōtē ándi tširuiyē,” konō kamáunyē kúguirō.

Kúgui mána kamáunbē pántse, pántšen bōgányā, diniā wāgányā, tšítse, sabaráte, nā kamáunberō kádiō; kadínyā, “kamáun, ngō diniā wátšī, tšíné, lényē káragārō, kómbundē mányē, buiyē!” tse kúguiyē kamáunnō. Kamáun mána kúguibē pántse, sabaráte, tšítsa, tsábā kéraḡabē gógeda: gótsa, létsa; káragā kēbāndényā, kúguiyē kómburō badítšī, kamáunyē kómburō badítšī. Kamáun gēsgáfīyāyē tsúruiya námtse, tsēbui; táta gēsgáfībēyāyē¹⁾ tsúruiya kámtse, tsēbui. Kúguiyē tsēdī kúšietšīn, kulífīyāyē tsúruiya gótsē, tsúndin. Sándi ndisō kómbūntsa mátsēi, tsábui, dúgō kau dábū kitényā, kamáun tsúrōntse kómbuyē tsómbulī, kánāntse nui: létse, gēdī gēsgāben bótšī; bōgányā, kúgui šigā tsúrui, kúgui, kánāntse nūni, tsédintse kúšyētšīn, kómbū mátsē, tsēbui.

Diniā dūargányā, kúgui tšítse, nā kamáunberō kádiō; kadínyā, kamáun, ši bōgáta, kamáunnō: “yā kamáun, ni wūgā kómbūn kósemīn nēm, kómbū wā nyúa badigēiēndeā, ni kómbū ganá yībbūmīa²⁾, ni “sētī” nēm, ísem, káfiālan bōgam: tšíné, wā nyúa kómbūnde mányē buiyēn, dúgō diniā bunētšia, lényē, bónyē, wátšia badtnyē!” konō kúguiyē kamáunnō. Kamáun gērgátšī, mána kúguibē pāngányā; tšítse, kómbū badítšī; badigányā, gēsgā ndásōyāyē tsúruiya, námtse tsēbui; kálū gēsgābē ndásōyāyē tsúruiya, pittse tsēbui. Diniā lémtē badigányā, kamáun kánāntse nui; létse, nā tūlon bótšī; kúgui šigā tsúrui. Kúgui tsédintse kúšyētšīn, kómbū mátsē, tsēbui; kēngal kikkurúnyā, kúgui wólte, nā kamáunberō íse, dágonō, kamáunnō: “ni wūgā kómbūn kósemīn nēm kām-pigisēm-mátē, diniā lémtšī, wu kómbuyē sētēni, ni ‘sētī’ nēm, ísem

¹⁾ § 189.

²⁾ *yibbuskin* has the same meaning as *búskin* and is less frequently used. *tšibū*, in the first line of this page is the Future of *búskin*.

bónemmaté: báliá sébān wúa nyúa badínyē kómburō!" *kónō kúguiyē kamáunnō.*

Kamáun mána kúguibē pántse; bogedányā, dínā wágányā, kúgui tšítse, nā kamáunberō tšī, "yā kamáun, sabarátēné, káragāndērō lényē, kómbundē mányē, buiyē!" gányā, kamáun tšítse, dāgányā, šīgā dēgágayē tšétei; dēgágayē kitányā, dátse, dēgága kidényā, kúgui dēgága kamáunbē tsúru; kirínyā, tse, dēgága kamáunbē kúšyētšin šin, kamáun šīgā tsúru. Kamáunyē: "kúgui, kú kábūnde yásge kómbū buiyen, wúyā kómbuyē sētín, ši ganá laga, kómbuyē šīgā tšétín bágō; dēgága kidēsgányā, ši tse, dēgágāni kúšyētšin, tsúrōtēn kómbūwa tse, wu šīgā rúskín: kúguiyē átē, wúa šyúa nā tilon námnyēya, wúgā kolóseni," tse kamáunyē kúguirō.

Yimtéma kamáunwa kúguíwa nemsóbāntsa pártsā: kamáun káragārō létse, kúgui páton nábgonō.

Bornátēn kām létse, kulóntse dábū káragāben tsáltse, argemtse tšenátē, ngáfēlntse tšenátē, bārētse; kombútšia, kamáun tsúruíya, tšín kulótúrō; tšīa, argémnem tsúruíya, bibítšin; ni šīgā rúmāya, gerátēm, wóltem, pátorō léngem, kúgui múskōn tām, nántsúrō tšēmāya, kúguítégā múskōn bānnemāya, kúgui tšírīya, ši sō kúguibē pántšīya, tsegáse, káragāntsúrō gágín; Kām kulóntse tsúrō káragāben degánátē kulóntsúrō kamáun tšínyā, átē gadēma Bórnun tsádin, ándi ruiyenátē. Yimtéma kamáunwa, kúguíwa sóbāntsa pártsā, ndúyē nā náptentsibēn nábgonō. Átē dátši.

7. *Mána gúbōgúmwa kamáunwābē.*

Kamáunwa gúbōgúmwa pérō tilō kámurō tamágeda. Tamágedányā, gúbōgum burgótse tšítse, dínā kau nā pérōberō tse, šúa pérōa neméntsā nemētsei dúgō dínā bínyégányā, gúbōgum tšítse, pántsúrō létši. Pántsúrō lēgányā, kamáun "dínā bunyētši" tse, káragāntšen tšítse, nā pérōberō kádiō. Kadínyā, kamáun ši gúbōgumbē kirū. Kirínyā, pérorō: "ndú pátótúrō kú tšō?" konō pérorō. Péroyē: "ndúma tšeni)," ši tsédin rúmmátē ši kámma*

*) § 235.

ganí, wíma kásgār gōngē, pátō pērāngō,” kónō péroyē kamáunnō. Kamáun tsítse, létši. Lēgányā, gúbōgum wólte*) kádiō nā pērōberō. Kadínyā, pērorō: “šī tsédin rúsganāté, šī kamáunbē ntsáfon,” kónō pērorō gúbōgúmyē. Pēroye gubōgúmmō: “šī tsédin rámmāté, šī komáunbē ganí: wíma kuru tsédin ganāngē, ágō báskō,” kónō péroyē gubōgúmmō.

Gúbōgum búrgō pērobē nótši, gúbōgum pátorō léturō wátse, šúa pērōa náptsāna dígō pērō mášena tséde, gubōgúmmō tšō; gúbōgum mášena tsēbū. Dāgányā, tsítse, dígallan bōgonō. Bōgányā, gubōgúmgā kánemyē gótši. Kánemyē gōgányā, kamáun, dínia bunyétsena kirúnyā, tsítse, pátō pērōberō kádiō. Kadínyā, nēmō gáge, “dígallan námgin” tse, dígallan nabgányā, gúbōgum bōgátubē dúnōntsēlan nábgonō. Nabgányā, gúbōgum kánemlan “áfī sebandō?” tse, tsīgányā, kamáun dúnōntsēlan náptsēna; gúbōgum búrgū kēakényā, komáun tsítse, tsegáse, káragāntsúrō létši. Lēgányā, gúbōgum tsīgányā, tengérese, pántsúrō légonō. Lēgányā, gúbōgum kárgun tséde, dúnōntse kimērénýā, tsítse, káragārō légonō, komáun mēlátārō. Lēgányā, gúbōgum kamáun bōgáta létšin tsúrui. Kirúnyā, gúbōgum ilān létse, šim kamáunbē šim tilō tsóktse šimgā tsetúluḡi. Kamáun kánemnyin tsīgányā, šim tilō bágō. Kamáun šim tilon gubōgúmgā kirúnyā, gúbōgum tsegáse, bēlāntsúrō létšin; kamáunýē kirū.

Kirúnyā, kamáun létse, náptsē, kúrguliga dōgónō. Kúrguliga dōgányā, kúrguli nāntsúrō kadínyā, “yā kúrgulī, wu pányin bōngana lénginté, gúbōgum tse, šimni tilō tsetúluḡe, tsegáse, pāntsúrō légonō; atemārō wu nígā bóbōntseskē: bánāsegené, kríge yátē, bēla gubōgúmbē ngéremnyēogō!” kónō komáunýē kúrugulirō. Kúruguliyē mána kamáunbē pāngányā, wólte, létse, bündi káragābētē ngásō bóbōtse, nāntsúrō kašinyā, šiyē amāntsúrō: “árogo, lényogō, kamáunnō bánāgigō, gúbōgúmyē šimtse kitúluḡō tse wúgā bóbōse, wúrō gúlesgonō ‘mártegené, léné, bündi káragābētē ngásō bóbōné, kúte nánirō, lényē, bēla gubōgúmbē ngéremnyēogō!’ tse kamáunýē wúrō mánāšikunō,” kónō kúruguliyē bündi káragābē-

*) § 303, 8.

sorō. Búndi kúragábē mána kúrugulibēga pántsei. Pāngedányā, ndúyē létsā, pántsān sabarátā, krígurō ábgūta, bēla gubogumberō.

Ábgatányā, kergége sandigā tsúrui. Kirínyā, kergége tsegése, nā gubogumberō labár kigutō, gubogummō: “yā gúbogum, tngō kamáun búndi káragábē ngásō tsáptse, nānémō krige tságutin, wu sandigā kirusgányā, atemáro íseskē nírō gulngóskō, wúa nyúa, ni pátoḃē¹⁾ wu delibē, wu pépetōa, niyē pépetōa, niyē šinēm²⁾ ’di, wúyē šini ndi, wúa nyúasō tilō nanngátemārō íseskē, nírō gulngóskō,” kónō kergégíyē gubogummō. Gúbogum mána kergégibē pāngányā, kergégega láñátse, širō barga déptsege, wólte, kergégega kinótō: “yā kergége, mártegené, ngúdō káragábēté ngásō, úgō pépetōaté, bóbōné, ngásō ísu, wúrō bánāsaga!” tse kergégurō, kergégega kinótō. Kinótényā, kergége tšítse, létse, ngúdō káragábē ngásō bóbótse, úgō pépetōutē ngásō bóbótse, na gubogumberō kigutō. Kigutényā, gubogum ámtse ngásō tsúrui. Kirínyā, kárgentse kětši, šúa ámtsúa náptsāna, dúgō kamáun krígentsé tse-sáuge, bēla gubogumberō kéndiō badígeda.

Kúrguliyē tšítse, ām krígiberō: “ndú kánnguleirō doigō, kárgun yíyen?” kónō ámtsurō. Ngériyē pántši. Pāngányā, tšítse, ngériyē: “kánnguleite tsoúba? wúrō kárguntē šéogō!” kónō ngériyē ámtsurō. Délāye tšigono, ámtsurō: “úgō kánnguleibēté, wúyē tsoú gani núnjin: wúyērō kárgunté šéogō!” tse délāye ámtsurō: délā kárgun tsémāge nábgonō. — Nabgányā ām gubogumbē tšítsā, kergége fúgurō kótse, sandigā kigórō: “ndú kenige³⁾ nótšenāgō?” gúnnyā, kúli kamágenbē: “wúma kenige nōnganā” tse, kenige tsémāgi. Kimāgényā, kúrū kergégíyē: “ndú kátsāga nótšenāgō?” gonō. Gányā máta pipitō tšítse, kátsāga tsémāgi. Kimāgényā, nibā nyétsā, tšibirō táptsā; dūgányā “ndú nibā áte gótšin?” kedányā, dāmgāye nibā gótši. Nibā dāmgāye gōgányā, kalálakalē gōgeda. Gōgedányā, “ndú kalálakalē áte gótse, lényen nā krígiberō?” kedányā, mata súliayē: “wúma kalálakalēte gōngin?” tse, gótši. Gōgányā, ām gubogumbē ngásō sabarátā tšítsei.

Tšigedányā, ām kamáunbē sabarátā, tšigedányā, kúrguli šíma kátsalla krígibēgō tse, fúgurō kótse, nā gubogumsóberō ísei: íseitē

¹⁾ § 133.

²⁾ § 180.

³⁾ § 251, 1.

kúrguli sandigā kārāntsāna kirúnyā, ámtse ngásō nā tilon tsete-
dāge, ngérirō bóbótse, kárgun tší, délārō bóbótse, kárgun tši.
Kárgun keinyā, délāwa ngéríwa kárgunsa múskōn tsátā, tsagáse,
nā gubōgúmsōberō tšeité, am gubōgúmbē sandigā tsáruí. Kerúnyā,
kúli kamágenbē kenígentsē gótse, fúgurō kótse, sandigā sabágigunō.
Sabágigényā, mata pípitōye kátsagāntse gótse, kúli kamágenbēga
ngáfōn tségā, létsā sándi ndí nā tūlon dátsāna, dígō ngárí “wu
doi” tse, kárgun gótse, tsegáse, íse, “tsúrō krígiberō kárgun gēb-
geskigányā, kúli kamágenbē kanígentsē pítse, dábu ngéríberō ke-
níge kolōgigényā, ngárí, náten kanígyiē baktse, kolótsi. Ngéri
kourúnyā, délā “wu kódngā” tse, kárgun múskōn tsétū, tsegáse,
íse, “tsúrō krígiberō kárgun kológeskin” gányā, máta pípitō ká-
tsagāntse gótse, tsektse, délārō kolōgigényā, délābē pármā kátsā-
gayē tšebándí. Kibāndényā, nátemān délā tsúrí. Délā kourúnyā,
kúrguli “wu kátsallā” tse, fúgūn dátsenāte am ‘dí tsasúrūna
kirúnyā, kúrguli ngáfōrō kalákti. Kalakkatényā, kríge kamáunbē
ngásō, kúrguli kátsalla krígibē tsegásin kerúnyā, kríge ngásō kán-
guleirō badítsei. Badígedányā, kríge gubōgúmbē am krígibē ka-
máunbēga tsagásin kerúnyā, fúgurō tsasáki. Tsasáke, dátsei, kām
tšesššin, kríge dáturō wátsei: kríge gubōgúmbē am kamáunbē
ngásō tšesšše, kām tilō tilō gáptsenāte bēlāntsārō létsei.

Lēgedányā, kríge gubōgúmbē nasártā, bēlāntsārō mēgedányā,
tšeité sandigā ngúduyē kitányā, kúlūgu tilō tsúrō káragāben ke-
rúnyā, létsā kúlūgūten níki tsáseité, am ‘gásō níki tsásū dátsē, kelu-
gúnyā, keári kókobē ši dúnōntse kánguleibē bágō, gáge tsúrō kúlū-
gubēn gerátēna, ngérbū šiši ši níki tseité kókō gerátagatā kirū.
Kirúnyā, ámmō, “ngō kókō gerátagata, wu šigā góngē yundúskin”
gányā, ngúdō píri bēlágāmāyē šigā kirū. Kirúnyā, “ni ngérbū
šiši, kókō andígā kirúnyā komāndē logótse, gáge, tsúrō kúlūgubēn
gerátēna, ni kirámūya, šigā gónem yundúmin? nite ášir bágō:
kām komāndē áširtse tsáktšenāma, ni áširtse péremnenin? ášir
kāmānémbē péremtātē ngalā ganí: kólōné šigā, lényē!” tse píri
bēlágāmāyē ngérbū šiširō.

Ngérbū šiši kókō kolótsē, pátorō kašinyā, gubōgum kerégēge
bóbótse, kerégēgurō: “yā kerégēge, wúrō ágō dímī, álla barga
tsaké: ni kām délibē, wu kām páto bē, tsā ni bágō kwōya, kamáun

bündi délibē ngásō nānirō tsáptsę, tsogútęnátę, tsā nándi wúrō bānāseǵuáwí kwōya, — tsā¹⁾ wu mánāni mbétsiba?“ tse gubōǵumyē kerǵęgurō, bárga déǵǵigunō.

Kókō ši ágō širō píri belágāmayē tsédenátę létse, komānderō gulǵányā, komāndē píri belágāma bóbōtse, píri belágāmārō: “ni ášir kókobē tsānnemmatę, wúyē káǵenęm tsaktśóskō: ngúdōtę ngásō tátāntsa déǵan pítsiia, nite belága lánęm, tsúrō belágabēn tátānęm píńé; píńemīya, kām tátānęm nā degána nótse, tse, gótsāni: átema wu nírō áširrō ntśśskō,” kónō komāndeyē píri belágāmārō.

Borńúten ngudóǵyáyę tátāntse pítsiia, ámyē tsārū gótsai: ngúdō píri belágāmabē tátátę, ndúmayē tsúrū gótsin bágō. — Áte mána Wúmar Pésāmi wúrō ǵulese, wu páńęsganátę wúyē nírō ǵulntśęskō. Áte dátsi.

8. Kárabū tšilwāwa kókoābē.

Kókoyē tšilwārō: “wu níǵa kóntśęskí gonō. Tšilwāyē širō: “ni kánǵuleima nónemmi, nā tilon ǵęptęmīa nānnemīn, átema kánǵuleinǵmǵō: ni wúrō kósemī nęmīn?“ kónō tšilwāyę kókōrō. Kókō mána tšilwābē páńǵányā, tšilwārō: “wu níǵa kóntśęsgani kwōya, báliá wu badńęskē, ni tširum, ágō badńęskē dtsganátę, ni badńęm dtńūa, áfima níǵa ntsebándęna bágōya²⁾, ni wúǵa kósemī,” kónō kókoyē tšilwārō. Tšilwā mána kókobē pántse, náptseǵa, kókōǵa tsúrui.

Kókō sabarátę, diniā baltęǵányā, kau tsúlugī. Kau kilúǵényā, ām wúra kaubē tsou páńǵedányā, létse, káfia ǵęǵǵaben náptsei; kókō kirúnyā, kókō tšítse, nā ām náptsanāberō létse, dábũntsa rétse, kótsin, ām šigā tsārui; kerúnyā, ngō kókō tšin, kolónógō, ši kótse, áte širō múskō ǵanǵǵuwi! širō múskō ǵanǵǵuwīya, múskōndō tšimtsónō,” tsā, kókō, múskō kām širō ǵanátseǵęna bágō; ši kámntse, kótse, pántsurō léǵonō.

Lęǵányā, tšilwārō: “wúǵa súrumba? ágō dtsganátę tšilem

¹⁾ § 321.

²⁾ § 325.

kwōya, niyē tšíné, bádíné, dé, wu rúskē!” kónō kókoyē tšilwārō. Tšilwā mána kókobē pántse, sabarátē, díniā wágányā, kau tsúlugī; kau kilūgényā, am wúra kau tsúlūge kerúnyā, tšítsa, káfia gés-gāberō ísei; kašinyā, tšilwā am wúra gēdi gés-gāben nábgata kirúnyā, “ágō kókoyē tsédenātē wúyē dískin” tse; nā am wúra nábgatāberō létse, “dábūntsa réngē, kóngin” tse, lēgányā, am šigā tsáru; kerúnyā, ndúsō kā gótsa, šigā ntšéotsorō mátsēi: kóá tilō “šigā kán bánḡē yētséskin” tse, bakkányā, šigā ngalārō tsebándenī, nán-tse¹⁾ ganá lagá ngáfón káyē légonō: ši tsegáse, nā kókoberō létši.

Lēgányā, “yā kókō, nā am náptsanāberō ni lēgámīa, kām nírō mánántsegena bágō, dábūntsa réngem, kónem, tigīnem kaláfia pátorō wóltem kádīm; wu léneskē, nántsān ‘dábūntsa réngē, kóngin’ ḡē, lēgasgángā, wúyā kerúnyā, ndúsō kā gótsā, wúgā ntšéotsorō mátsēi; kóá tilō kā gótse, wúgā tšétsin tse bagesgányā, komándē bánāsege, nāni²⁾ ganá lagá ngáfón káyē tsebándō: wu káseskē, nānémmō kádískō. Wu nírō ‘ágō dímma tšidéskō’ ngē kāmpigīngoskō: kútē wu rúskī, bália badínyē, wu rúskīa, mána nírō guluntsásgana³⁾ mbétsi,” kónō tšilwāyē kókorō. Kókoyē tšilwārō: “kábētē kótši: bália am wúra tšítsa, ísa, gēdi gés-gāben náptseiya, wu saberáteskē, nántsārō léngē, dábūntsa réngē, kóngin sáruwya, kām wúrō mánāsegin rúmīa, ni ágō dísgana ni tšidēm,” kónō kókoyē tšilwārō. Tšilwā náptsēna, kókōga tsúru.

Kókō am wúra gēdi kés-gābē nábgata kirúnyā, kúrū badítši; badítse, tšilwārō: “wúgā wúsené, wu nā am náptsanābē dturō wu léneskē, tigīni kaláfia: wólteskē, nānémmō íseskīa, ni tigīni ngásō rúm, bírti kábē rúmīa, mánānem tširētši, ni wúgā kósemī,” tse kókoyē tšilwārō. Kókō sabarátē, nā am wúra nábgatāberō lēgányā, kām širō manátsegena bágō, ši dábūntsa rétsē, kótse, nā tšilwāberō légonō; lēgányā, tšilwārō: “wúgā wúsené! tigīni ngásō wáné! bírti kábē rumba? rúmī kwōya, wúrō gúlusené, wu pángē,” kónō kókoyē tšilwārō. Tšilwā tigi kókobē ngásō wúgányā, ši bírti kábē tsúrūni, kókorō: “yā kókō, wu tigīnem ḡásō wánḡī, bírti kábē rúsgani: ni tširēnémwa⁴⁾,” kónō tšilwāyē kókorō. Kókoyē: “ni ágō tšidés-gana tšidēm nem, wúgā kāmpigīsemmatē, kúrū tšíné,

1) § 129.

2) § 129,

3) § 253, 1.

4) § 199, 2.

nā ām wūra nábogatāberō léné: ni lénem āmtiyē nigā ntsáruiya, nírō mánāntsaganí kwōya, tigīnem kaláfia wóltem, nānirō tsem, ntsúruskīa, ni wúgā kú kósemité wu nóneskī,” kónō kókoyē tšilwārō.

Tšilwā mána kókobē pántse, tšítse, sabaráte; ām wūra gēdi gégāben nábogata kirúnjá, nā ām wúrāberō ši lēgánjá, ām wūra šigā kerúnjá, “ngō tšilwā tšī” tsā, ndúyē kā gótse, šigā dátsei ntséotsóntsúrō¹⁾); ši tsegāšin; kóá kāntsúá “wu tšilwáté kolóneskē létšani”²⁾ tse, šigā dútsin, šiyē tsegāšin; tsegāse, dúnóntse dátši: kóayē ngáfóntsen šigā dútsin kāntsúá, ntséotsóntsúrō, šigā kārḡngúnjá, kā gótse, “yētséski” tse, kán bakkányá, kā šigā tsebándeni, állayē áširntse tsáktse, kábúntse dátšeni, belága širō pēlētsege, belágārō gágī. Kārgāgényá, kóá ši belágārō gāgenagā tsúrui; kirúnjá, kóá ngáforō méntse, wólte, pátorō létši. Kóá pátorō létšena kirúnjá, tšilwā tsúrō belágāben tsúluge, nā kókōberō kádiō; kókorō: “yā kókō, wúte búrgo nigā kámpigíntšeskē ‘wu nigā kóntšeskī’ neske, kámpigíntšesganáté³⁾), ni wúgā tširēn kósemī: ām nigā ntsáruiya, manántsagei bágō, wúgā sáruiya, ntséotsóni tsarágō; komándē wúrō bánāsege, belágáté wúrō pēlētsegeni kwōya, wúgā sáruiya, dēbešadāni, wúgā tšesšō: wúgā nemkúran kósemī,” kónō tšilwāyē kókorō.

Yimtéma tšilwā komándē logótse, šigā tsúrō belágāben garágonō, kókō dēgan ganágonō. Tšilwáté, ši, diniā kau, ši dēgārō šim kámmān⁴⁾ tsúlugin bágō: yim ši tsúluginaté, diniā bunétsia, kálántse dēgārō tsúrō belágāntsibēn tšetuluge, kām tsúrūni kwōya, ši tsúluge, kómbúntse mátsin. Kókóté, ši, diniā kauiyē, tsúlugin, búnyeyē tsúlugin, loktéfiyāye, lokte tserágenáté, ši tsúluge, lelétšin, ágō šigā tserágena bágō: ši tšim, kām šigā tšibbūna bágō, nemtšimtsurō kológeda; kókóté, átēmān ši nā tserágurō⁵⁾ dēgān létšin. Tšilwā tsúrō belágāntsibēn diniā bunétseni dúgō⁶⁾ tsúluge, dēgān lelétšin bágō. — Kókōa tšilwāwa kédō; ágō tsádenáté átēma wu pánesganáté nírō gulntšeskō. Kárabū kókōa tšilwāwābē áte látši.

1) § 181.

2) § 257, 5, b.

3) § 334, 2.

4) § 285, 1.

5) § 155, 2.

6) § 296, 2.

9. *Kárabū kúrgulīwa kéri šútiwābē.*

Kúrguliyē tsúrō káragābēten kām rītsena bágō, ágō rítsenāte, kálū gésqābet, kátsimnyin, kígīnyin, tsédīnyin, ágō dēgáte¹⁾ genyā, rītsena bágō tsúrō káragābēten, tšē kéri šútirō. Kéri šútiyē, “kām nigā kóntsena mbétsi diyē”²⁾ gányā, šiyē: “wu táta kamáunbē yētséskin, tátānirō kúskē tsébui, táta nigáranbē yētséskin, tátānirō kúskē tsébui, táta dzádzirmābē yētséskin, tátānirō kúskē tsébui: bündi káragābē ngásō wu tilórō yilleskīa, ndúyē yílteni pán-tseiya, tígīntsa lolótsin: kām wúrō kúrāgō³⁾ tsúrō káragā átibēn bágō” kónō kúrguliyē kéri šútirō.

Kéri šútiyē “tsúrō káragā átibēn kām rīnemma bágō ne-minté⁴⁾, áre, lényē, wúrō pánem pēlēsegené: ngúdō tsēlam, nā tšē tsébui, wu rúsgāna, nírō, tšē rúskīa, léneskē bóbōntséskē, lényē, wu nírō pēlētšigéskō,” kónō kéri šútiyē kúrgulirō. Kúrgulī kéri šúti gā pāntsúrō tsáte, pántse pēlētsege; kéri šúti wólte, pāntsúrō légonō.

Lēgányā, dīniā wāgányā, kandira káragārō tšena, kéri šúti kirínyā, pátō kúruguliberō létse, kúrgulirō: “yā kúrgulī, áre, wúgā ségei, ágō rúsganātē nírō pēlētsegeeskē” tšē kúrgulirō. Kúrgulī tšítse, kéri šúti gā ngáfōn tségā; nā kandirāberō lēgedányā, kandira sabarátena, kálugūntse káragāberō gágena, tsógāntse, tšī ngúdō kúrūgubē tsugdátēna, kálāntselan ganátsena, kandira léte ngúdōbē létšin; kéri šúti tsúru, kúrgulirō: “yā kúrgulī, túgō ngúdō tsēlam áte: lēné! šigā tēi! támīa, mártegené, wúrō šíntse tilō šé, kárgunnō rásqana⁵⁾,” kónō kéri šútiyē kúryulirō. Kúrgulī mána kéri šútibē pántse, nā ngúdōberō ilān létšin; kéri šúti tsegáse, ngáfōrō wólti.

Kúrgulī létšin, “ngúdō yētséskin” tšē; kandira šigā kirínyā, sabarátena, kanīgēntse kássena, kúrgulī nótseni; “léngin, ngúdō táskin” tšē, kandiragā kārāngányā, kandira kanīgēntse kúrgulirō kolótsēgi; kológigényā, kanítāge⁶⁾ kúrgulī gā tsétei; kítányā, kúrgulī wólte, ngáfōn tsáre, tšítšī, yásgurō kourúnyā, kanítāge⁶⁾ šigā tsétā,

¹⁾ for *dēge áte*, § 11.

²⁾ § 286. ³⁾ § 197, 1.

⁴⁾ § 173.

⁵⁾ stands for: *rágésgāna*.

⁶⁾ ä represents an exceedingly short a.

kālāntse dēritsin; kandira nāteman pátsegī, ši kandiragā tsūrūni. Kúrgulī kēmar tsētā, ilā ilān pāntsūrō lēgonō.

Ši pāntsūrō lēgānyā, “yā kúrgulī, ni dīniān kām rīnemma bāgō, komāndēn, kālū kēsgābēn, kátsimnyin, kíginynin, kátin genyā, rīnemma bāgō, nem wūrō gūlesgam, ngūdō tsēlam nūrō pēlētšigēsganātē áfirō šīgā tām tatoānemmo kūtēmmi?” kónō kēri šūtīyē kúrgulīrō. Kúrgulīye „kóatē dūnōnīga kótšī” ganyā kēri šūtīrō, kēri šūtīyē: “ni kām rīnemma bāgō, kátsimwa, kígwā, tsédūwa, kālū gēsgābēwa rīnem nem: káragārō gāgemā, kālū gēsgābē tigīnem lētšīn, kátsim tigīnem lētšīn, kígī tigīnemīn náptšīn, tsédīn bōngmin, komāndē nigā alágentse, sándi ngāsōga rīnemī, ‘kām gadē tīlōma tsūrō káragātīben rīngani’ nem, wu nūrō ngūdō pēlētšīgēskē, ngūdōtē ntšēotsorō nūrō tegēre, ni šīgā kolōnem, kássem, pátorō kádīm: ngūdōtē ši áfigadi?” tse kēri šūtīyē kúrgulīga kígorényā, kúrgulīyē šūrō: “kēri šūtī, mánānémtē tširē, wu yētseráskī; kām tsēlamtē ágō rītībē¹⁾); kām kām tsēlam rītšeni kwōya, komāndē andīgā alágesanātēma rītšeyendē²⁾),” kónō kúrgulīyē kēri šūtīrō.

Yimtema būndi dēlibētē ngāsō állayē aláktšenātē sándi tsūrō káragāben kómbūntsa barátsa, tsábui, dūgō kām tsēlam tīlōtema dāgáta tsáruiyāyé, dátsa, gurētsei bāgō, ngāsō tsagášin. Kēr-māte káragāten dzádzirma dibī, kúrgulī dibī, ngúran dibī, kēri šūtī dibī, búltu dibī³⁾), sándi áte sandīma dibīgō: kām tsēlam tsáruiya dátsa, gurētsei bāgō. Kámpigī kúrgulīwa kēri šūtīwa kedényā, kēri šūtībē tširētse, kúrgulīyē tširētse tšō: wólta sándi ndi mīskō fóktsa, ndúyē létse, pāntšen nábgonō. — Māna kēri šūtīwa kúrgulīwābē pānesganātē, áte dátši.

10. Kárabū búrgō tegégenābē.

Búrgon dā káragābētē ngāsō, búrgōa tīlōma bāgō: kandira nántsārō ntšēotsorō išīn tsáruiya, tsagášin bāgō, sándi dāgáta

¹⁾ § 212, 5.

²⁾ This alternation of the 1st pers. plur. with the 3^d sing. affords an additional case to the two mentioned in § 191.

³⁾ § 204.

kandiragā tsārui, kandira sandigā tsětsin: káyē tsětsin, báliyē tsětsin. Komándē kām tilō tsunōtē, búrgōtē ngāsō tsīgārō táptse, tsergēre, tsáte, gēdi kěsgā kúrāben ganāgonō.

Ganāgányā, kenyéri kōa tsīgā ganātsinga tsúrui. Kirínyā, létse, tárgūnagā bóbōtse, “yā tárgūna, áre, lényē, kōa laga¹⁾ ágō gēdi gěsgāben ganātsin, rúsganāté ‘wu gōngin’ ’gē badigagányā, wúrō góturō tegéri: áre, lénye, ni gótsam kwōya, nírō pělěntse-gěskē, góné!” tse tárgūnagā bóbōtse, nā tsīgāberō šyúa tárgunāwa lēgeda. Lēgedányā, kenyériyē tárgunārō: “ngō, ágō wu góturō tegēre, wu nígā bóbōntseškē, tsyenāté, ngō ši,” tse kenyériyē, tárgunārō pělēgigényā, tárgūna létse, góturō badigányā, širō góturō tegéri. Katergērénýā²⁾, tárgūna kolótse, létši.

Lēgányā, kenyéri létse, tsīgā tsětā, góturō badigányā, tsīgā góturō tegéri: kenyéri ágō tsídēna nōtseni. Ngūdō ngigī tse, kálā gěsgābēten nābgonō. Nabgányā, kenyérirō mána nemětsegin: tēkkem góné! tsenyin, kenyéri pāntši; “gerēgem góné!” tsenyin, kenyéri pāntši. Pāngányā, ngērgē gértse, tsáte, gěsgārō tēktsege, tsešāngē, gerětsege, tsédigāntsúrō kargāgényā, ngútse, kālāntse ngērgērō ganātsege, ngērgē kasgányā, kālāntsúrō ngērgē tsēbei; ngērgē kālāntsúrō gibányā, tsēdi rátse, tsítse, dátši. Dāgányā, tsábā pāntšibē gótse. Pāntsúrō lēgányā, tsēdin ganātse, tši tsīgābē wuigányā, tsúrō tsīgāben ágō gadé tilōma bágō³⁾, ngāsō búrgō: kenyéri tsúrui.

Létse, tárgūnagā bóbōtse; tárgūna nāntsúrō kadínyā, “yā tárgūna, tsúrō tsīgābēten áfīma gadé bágō, ngāsō búrgō: allayē andigā sarāgī, kū búrgō pāndē; átē ndímārō gúllemmi, wu nírō ganā ntšěskō, gáptsenāté⁴⁾ tsúrō belāgāniben gerāneskē, dúgō kām tse, wīgā logóšyia, wu širō ganā tsěskō,” tse kenyériyē tárgunārō. Búrgō tilō gótse kényā, “búrgō tilō ntšisganā átē, pānēmno yátēmā, nígā āmpāntsonō: ni kau lēnēmínyā⁵⁾, šimnem pēremné!

1) laga often joins itself enclitically to a preceding word.

2) Past Conjunctival of *gěreskin* in Conjug. III.

3) § 332, 4.

4) § 170.

5) This form has to be considered as the first Indefinite Tense with the Adverb “ya,” and confirms what we said of the origin of the Conjunctival Mood, in § 89.

kām létšín, 'dā pándeskī, táskin' tse, nānémmō íšia, šimnem p̄reṃgáta tsúruiya, ní lénnem bágō tse, kolóntse, létsonō; ní yin lénnem bágōya, lénnem, bōnemā, šimnem tsánnem¹⁾, bóné, kām nigā ntsúruiya, šimnem tsakkáta tsúruiya, 'dā pándeskī, táskin' tse, íse, kārāngéntsīa, ní šigā rāmī, tšínem, kássem, káragā-némmō tsargágem: búrgō tilóte nigā nšitō²⁾; áte gáptsenáté wu nányin ganánigin," tse kenýeriyē targonārō. Tárgūna búrgōntse tilō gótse, pāntsúrō légonō.

Kérma targonáté šigā bōgáta rāmā, šimntse p̄reṃgáta kwōya, ši létšín; ši šimntse tsakkáta kwōya, ši pāgáta, létšín bágō. Áte búrgōntse tilō tsebāndenáté, šiteman āmpátin³⁾ targonáté.

Kenýeri ši búrgō ngásō gáptsenáté gótse, pāntsen gerátsena. Búndi dēlibē ngásōga kenýeriyē búrgōn kótsena. Kenýeríté šigā tsúruiya, "túgō mei búrgobē tsulūgenā" tsányin, šigā dátsā, "teiyen" tsū, fúgurō tsasákia, ši tsegáse, létse, belágāntsúrō gágia, nándi belágāte lánū "šigā teiyen!" nū, badimwīana, ši ngáfondóben tsulugū, tsegášin, nándi šigā rū bágō. Átemā kermáté kenýerítégā tsúruiya "mei búrgōben" šigā bóbōtsei. Búndi dēlibēté ngásō, šimā búrgō ganá sandírō tsegége, nábgēda⁴⁾. — Mána búrgō dimiārō tsulūgenābē, gédíntse wu pánesganáté, áte dátši.

11. Mána kulīwa komándē sandírō kídā tšinnābē.

Kulīwa ngásō tsáptā, nā komándéberō kásšō, kídū mātārō. Kašinyā, kómándérō: "ndúsorō kidāntsa yīmī: andiyē kidānde díyē, tšibuiyēna, sáde!" kēda kómándérō kulīwayē. Komándē mána kulīsobē pāntse, kulīsorō: ndú wōgérma tsáke, báliya kulī ngásō ísei?" kónō kómándeyē kulīsorō. Kulī pátkēmayē tšítse, kómándérō: "kulī ngikite, šima wōgérma ngalārō tsakókó⁵⁾," kónō kulī pát-

1) § 257, 6.

2) Objective Future of *tiskin*, see § 112, 4.

3) § 212, 4.

4) § 267, 3.

5) This is the 3^d pers. sing. Future of *yākéskin*, with the predicative suffix *gō* and should have been adduced on p. 78 of the Grammar, as a bye-form of *tšéakō*. This view presupposes the change of *gō* into *kō*, a

kēmayē kómāndērō. Komāndē ngiki bóbótse; ngiki kadinyā, ngikirō: “léné! dīniā kātširūtšīa, kéngal tšekkūrīa, wōgērma yáke, bālī sébā kúlī ngásō ísa nānirō, wu sandiga rúskīa rāgēskī,” gonō komāndēye ngikirō.

Ngiki mána kómāndēbē pántse, wólte, pántsurō létse, náptseña dúgō, dīniā lemǵányā, kéngal kikkurínyā, ntsukkūrō kéngalbē kirúnyā, ngiki sabaráte, wōgérmārō tšígonō. Ngiki wōgērma tsákin dúgō dīniā dertegányā, komāndē kām tilō nāntsúrō tsúnōte, “léné, ngikiturō gúllé: wōgérmātē ngubútšī, wónte tsui, kalántse¹⁾ tšíréndō,” tse komāndē kóāga nā ngikiberō kinótényā, ngiki pánturō wátse: “tšā wu dégānté, sárui” tse, bełágāntsúrō gáge, kalántse¹⁾ dégārō tšetúluge, wōgērma ntsákorō badígonō. Ngiki wōgērma tsákin, dúgō dīniā wágonō. Dīniā wáǵányā, ngiki némtšī, wōgérmāntse dátse. Wōgērma dāǵányā, kúlī ngásō tšítsa, dándal kómāndēberō ísei. Kašinyā, pátkēma šī ngáfon gáptšī. Kúlī búrgo ísāna ngásō komāndē¹⁾ kidántsa¹⁾ tšō dátšī; kúlī ngásō kidántsa gótsa, pántsūrō létsei.

Kúlī pátkēma déregē šī nā komāndēberō lēgónō. Komāndē širō: “ni, amānem²⁾ ǵásō búrgon ísa, kidántsa yiskē, létsei; níte, áfi ngáfon róntse dúgō déregē nānirō kádīm?” kónō komāndēyē kúlī pátkemārō. Kúlī pátkemāye komāndērō: “wúte, ngérgēni ngubū, kábū ngérgēnisō góneskē, keiwānirō tsákkeskē, kórōni lámneskinté, átēmān amāni wúgā kolósa, burgótsa, nānémō káššō,” kónō kúlī pátkēmayē komāndērō. Komāndē širō: “kidā gadēte ngásō dátšī: am búrgo ísānayē gótsa, létsei; degá, níyerō kágenem ntšiskē” tse komāndē kúlī pátkemārō, “léné! tšī kaṅgúfubē pándēmīa, tšī kaṅgúfubēten kálā kaṅgúfubé ngubū mbétsī; kála kaṅgúfubé ngubutéga rāmīa, róre, ngérgēnémō tánné; tánnēmīa,

change frequently occurring in other cases, esp. *gónō* and *kónō*, *gēdu* and *kēda*. To consider the whole of *tšakókō* as simply the third pers. would be much more hazardous, as then the final *kō* would be unique.

¹⁾ The addition of a possessive pronoun, or another postfix often removes the accent from its natural place towards the end of the word. — The apparent uncertainty of my Interpreters in the use of the accent, prevented me from devoting a special chapter to this subject in the Grammar.

²⁾ § 17.

ngérgenem korónémmō lámnem, yáte, kásugūn bātši pérnem, láde!"
kónō komándē kŭlī pátkemārō.

Kŭlī pátkēma kidántse tsebānde, kórōntse yóktse, tšīgónō nā komāndēben. Tšīgányā, létse, tši kangúfubēn, kálā kangúfubē tsúdōre, kórōntse láptse, kásugubē tsábā kitā. Tsábā kásugubē tsétā, létšinté, kórōntse keiwa pítši. Keiwa pīgányā, ši tilōntse keiwatē ráktse gótšin¹⁾ bágō; am bóbōtse, "árovō, mārtegunógō, bánāsegunógō, keiwa gónyē, kórōni lámnyē!" tse am logógányā, am 'gásō wátsei. Wāgedányā, kŭlī kitakitāsō sandiyē ngáfōn nāntsūrō káššō. Kašinyā, šiyē kitakitāsorō: "mārtegunógō, árovō, wúrō bánāsegunógō, kórōni lámnyē!" kónō kitakitāsorō. Kitakitāsoyē: "ándi nírō bíarō bánāntsegēn bágō," kēda kŭlī pátkemārō. Kŭlī pátkemayē sandirō: "bíarō wánūwi kwōya, árovō, wúrō bánāsegunógō, wu léneskē, kásugūn tšeskā, nandiga ntšerambúškō," gonō kitakitāsorō. Kitakitāsō šírō bánātsaga, kórōntse láptsa, kŭlī pátkēma kórōntse yóktse, kásugurō létse, tsúrō kásugūben keiwántse tseságe, tsédī tsásā, bŭtšintse pértse, kálā kangúfuntsibē tseláde; dágányā, āntsántse tsífū; dágányā kásugū²⁾ tárte badítsei.

Badigedányā, kŭlī pátkēma tšitse, tsábā bēlabē kitā. Tsábā bēlabē tsétā, létšinté, kitakitāsō šigā kerúnyā, "ába pátkēma āndirō kásundē sáde!" kēda pátkemārō. Pátkēma kásu dáptse kitakitāsorō; tsábā pátobē gótse, létšinté, šigā kángeyē tsétei³⁾. Kitányā, létse, géli gēsgāben náptse, kórōntse tšeregēre, keiwántse kórōntsibē ngáfōn tseságe, nábgonō. Nabgányā kángē dúnōntsegā kótši. Kōgányā, bōgónō. Bōgányā kitakitāsō šigā tsáruí. Kerúnyā, sándi tsápta, nāntsūrō káššō. Kašinyā, kōa dúnōntse kángeyē tšetedági; tšetedágenagā kitakita kerúnyā, šírō tsáptāga, kōagā keššō.

Keššényā, kŭlī tilō sandigā kerúnyā, kŭlīte tsegúse, nā komāndēberō légonō. Lēgányā, komāndērō "kitakitāsō tsáptā, létšā, kōa tilō tsúrō tsábāben tšēššín kiruskō," kónō kŭliyē komāndērō. Komāndē mána kŭlibē pāngányā, kām tilō bóbōtse: "léné kitakita

¹⁾ § 257, 5, b.

²⁾ This word must here be translated by "market-people" and furnishes another instance to the one mentioned in § 337.

³⁾ It may be noticed, how much more correct the native expression is than ours: we say "we get fever," but they say "the fever gets us."

ām tšesšēnātē sandīgā bóbōné, nānirō kūtē!” tšę, kām tilō kinō-tényā, kātunōma tšītsę, létę, kitakitā ngāsō bóbōtę, fūgū komāndēberō kīgūtō. Komāndē kitakitasōga kirínyā, sandirō: “áfirō kāmte kētsū?” tšę komāndē kitakitasōga kigorō. Kitakitāsoyē: “kōatē, agō šigā yētšēnātē, ši kāsugurō létšin, dugō kōrōntę keiwa pīgányā, keiwātē kurgōge, ši tilōntę ráktę, gōtšin bágō, andīga bóbōsa, nāntsūrō kaššēndeā, šiyē andirō: ‘mártegunógō, bánāsegū, keiwānité gónyē, korōnirō lámnyē, kāsugurō léngē, āntsāni ladžskē¹⁾ wólteskša, nandīgā beāntšēdaskō’ tšę, āndi širō bánāgē, kōrōntę lámnyē, kāsugurō lęgányā, kāsugūn āntsántę ngāsō tšę-lādę, pátorō wolgatényā, āndi šigā kiruiyēndeā, nāntsūrō išyē, šigā kasundērō kigōrēndeā, šiyē andirō dábesā, kōrōntę yóktę, bēlāntsūrō létšintē, ganá lęgányā, šigā kángeyē tšētā, gēdi gęgābē náptę, kōrōntę tšęrgę, keiwāntę tšeságe, ganátę: nā tilon náptšenātē, kángē dūnōntsęga kótę, bōgōnō. Bōgányā, āndi ši bótsena kiruiyēndeā, lényē, tsáptęgē, šigā kētšyē, kāsundē dábesāna nánga,” kēda kitakitāsoyē komāndērō. Komāndē šandirō tširē tšō.

Pátkemārō: “nīyē kāsugū gāmīn, dugō rōnēm dátę,” kōnō pátkemārō komāndē. — Ngikirō: “nīyē yimpīyāyē lókte tšētia, wōgērma yēke²⁾”; átema nīyē kidānēmgō,” kōnō komāndē ngikirō. — Kitakitārō: “kulīfyāyē tigīntę kutūtę, nā tilon bōgāta rúwīa, lēnū, tsáptugū, šigā tamōgenógō,” kōnō komāndē kitakitāsorō.

Yimtema ngikiyē, dīniā lēmtšia, wōgērma badīšia, tsákin, dugō dīniā wātšīama, tsūrō bēlágāntsībēn nēmtšī: átema šiyē kidāntsugō. — Pátkēmayē ši kulō bágō, kidáfīma tšēdin bágō, kāsugurō létętema: átema kidāntsugō, komāndē širō tšō. — Kitakitayē kulī ndaranyāyē tigīntę kutūtę, bōgāta tsáruiya, létša, tsápta, isa, kulitūrō tsáptāga, kulitu rōntę tsúlūgenī yāyē³⁾, sāndi tamótsagei: átemā kitakitayērō kidārō komāndē tšō.

Mána kulībē pānganātē, Wīmar Pésāmiyē gūleşēnātē, wūyē nīrō gulntsęskō. Átę dátši.

¹⁾ § 367, 7, a.

²⁾ The Imperative of *yākęskin* is *yáke* and *yēke*, which forms ought to have been mentioned in § 87. b. 3. β. of the Grammar.

³⁾ § 301, 2.

12. *Kárabū kádiwābē.*

*Kádiṭe*¹⁾ *ši yántsa káram: káram tsurō gótse, ṅgepal pīgányā, kádi Kúlūtši tátārō káltši. Kádi Kúlūtši wurátse, ṅgepal pīgányā, kádi Áber tátārō káltši. Áber wurāgányā, ṅgepal pítse; kálte kítényā, Gángū tátārō káltši. Gángū wurāgányā, ṅgepal pítse, kálte kítényā, kádi Fúši tátārō káltši. Kádi Fúši wurāgányā, Rókódimī tátārō káltši. Rókódimī wurāgányā, ṅgepal pítse, kálte kítényā, kádi Tšibátō tátārō káltši. Kádi Tšibátō wurāgányā, ṅgepal pítse, kádi tsəlam tátārō káltši. Kádi tsəlam wurāgányā, Komóntugū tátārō káltši. Komóntugū wurāgányā, kádi Šérgō tátārō káltši; tátārō kalgányā, Šérgō wurāgányā, kádi gadé ṅgā-
fóntsen támbūni²⁾. Sándi ṅgásō nā tūlon bəlāntsa gártsā, náptsāna: ndúyē bārāntse barátse, kómbū tšintsībē tsəbui, kām kámāntsībē ágō bibútema bágō: sándi ṅgásō náptsāna pántsān.*

*Kádi Áber kábū tilō, dīniā bunyégányā, “bárārō lēneskin” tse, létse, káragān dábū tsábābēn áte, bótsi. Bōgányā, kóa tilō šiyē pántsen tšitse, káragārō ágō kómbubē mātārō létšin tse, tsábālan létšintē, dīniā búnyē, ši tsábālan ágō bōgáta tsúrūni: Áber bōgáta šigā tsúrui, ši Áber bōgátāgō nótseṇi. Tsurō tsábābēn létšinté, Áber bōgátābē ṅgáfarei gebádgōnō. ṅgáfarei Áberbē gebadgányā, Áber tsou pántsī. Tsou pāngányā, kálakte, kōagū tímīn tsátsi. Tsāgányā, kōa búrgū tsáke; am pátoḃē pāngedányā, tsagáse, nāntsúrō tsei. Kašinyā, kōa bōgáta, tígīntse ṅgásō tsúngū tsegášin, am šigā tsúrui; šigā kéogorō: “abákōa³⁾, áfi nígā ntse-
bándō? ni kām kúra, búrgū yákem, ándi búrgūṅem pányē, nā-
némmō kašyēndeā, ni bōgáta, tígīṅem ‘gásō tsúngū tsegášin,” tsū
am bəlābē šigā kegōrényā, šiyē am bəlāberō: “wu tsábālan, agóni
kómbubē mātārō lēngīn, Áber tse, dábū tsábābēn áte, bótsēna,
dīniā tsəlam, wu šigā rúsgāni, ši wúgā súrūna, wu lēneskin tsúrō
tsábābēn šigā gebadgāgányā, šiyē wúrō ‘ṅgáfareini gebádgam’
tse, wúgā tímīn tságonō,” kónō kóayē ámtsúrō. Ámtse tštsa,*

1) § 334. 5. a.

2) § 212, 4.

3) When *kōa* is joined to *ába*, in an address, it generally throws its accent on the last syllable of *aba*.

létsa, kárgun mátsa, tságūte, širō tsáde, ši kárgun keányā, kárgun pántšin bágō: timi Áberbē ši díbi, kóagā tsétsi. Kóá kětsényā, ām bēlabē kóagā gótsa, tsasáte, šiterátsei.

Šiterāgedányā, ām Áberbē létsā, náptsā, Ábergā bóboģeda. Áber tšítse, nántsārō lėgányā, sandiyē Áberro: “ni Áber, tsúndē bibínemī: ‘ándi ngásō yándē sasámbū, ganānden kurānden ngásō nā tūlon námnyēogō, kalándē āmpányogō!’ nyē, námnyēna, ndúma kárgę kámāntsibē bibítēma bágō; ni tšínem, diniā binyē lénem, dábū tsábāben bóņem, kóá šiyē tšítse, agóntse kómbubē mátārō létšin, ni dábū tsábāben átem bóņemma, ši nígā ntsúrūni, ‘ngáfareini ģebádgonō’ nem, ni šigā tsánem, yétsēmī; ni yétsēmmuté, ándi ngásō tsúndē bibínemī; ndaranyāyē andigā sáruiya, šesšsō: áfi dtjen?” kėda āmtsiyē Áberro. Áberyē: “wu lėneskē álla logóneskē, ándi ngásōga ģerásėda; wu ágō díbi dískī, mártęgenógō, wúgā ģurėsenógō! wu lėneskē, nā komāndēben logóneskē, lógōni komāndē pántšia, wu nandirō tšeske ģuluntšedáskō,” kónō Áberyē āmtsírō. Ām mána Áberbē pántsa, náptsā, Ábergā ģurėtsei.

Áber tšítse, ši tilóntse nā komāndēberō lėgonō; létse, komānderō: “wu ágō díbi dískī: ándi kádi ngásō, nima andigā aláģesām, aláģeskedāmīa, ‘lėnógō, ágō díbi dėogō!’ andirō ģüllemmī, ándi ngásō belándē ģárnyē, nā tūlon námnyēna, ndúyē létse, kómbúntse mátsę, tsėbui, kām kámāntsurō ágō díbi ndėoma bágō, ándi ngásō námnyēna, kalándē āmpányen, diniā binyē wu tšineskē, lėneskē, ‘kómbūni máneskin’ neske, tsábālan áteskē, bóģasģányā, kóá tilō šiyē tšítse, kómbúntse mátsin tse, tsábālan létšin, tse wu bóģátārō náseģę, wúgā súrūni, diniā tsėlam, ngáfareini ģebádģányā, wu tsou pāngasģányā, kálakteskē, šigā timin tsáģoskō; šigā timin tsáģasģányā, ši búrgū tsáke, ām bēlabē búrgúntse pántsa, tsagáse; kašinyā, ši bóģata tímīni šigā tsėtei: ām bēlabē létsa, kárgun mátsa, tságūte, tsáde širō, keányā, kárgun pántšin bágō tímīni; tímīnitę ši nígalā ģani wu nónesģani; tšā wu nóneskī, tímīni, kām tsāngīa, tsétsin, nónesģaná kwōya, kóátęģā timin tsátsasģani, wu ágō díbi dískī: mártęgené, ándi ngásō ģerásáné, ģerásámī kwōyá, andíga ām dīniābē sáruiya, dėbešadāni,” kónō Áberyē komāndērō.

Komāndē logóte Áberbē pántse, Áberro: “wu logótenem

pángī; náten fúgun¹⁾ ágō díbī áte dímmi! áte dímmáté kótši, wu nándi ngásō gerántšédáskō: kóá kábuntse, tamiséneskē yiskanáté tsetša, nā šigā geránesganáten šigā pérémeneskē, ámyē tsáruíya šigā tšesšēsō; ám šigā tšesšesenáté, sándi gani, wúma šigā yetséskō kábuntse, tamiséneskē yiskanáté, kitényā, yim tsétenáté, šigā pérémeneskē, šigā tšesšēsō. Kádī nándi ngásō wu nandigā kú gerántšaskī: nandyáa kámwa nā tilón námnūwa yāyē, nandigā kán ntšárūna bágō; ndúndōyāyē yim kámyē šigā tsárunáté, kábuntse tamiséneskē yiskanáté, dátši; kóá, kábuntse dátsenite, šigā kám tšúrūna bágō,” tšę komándē kádisorō.

Kádite, yimtema komándē sandigā gerágonō; gerátseni kwóya ám díniábē kádite ngásō, šimtsán tsáruí kwóya, tšesšesę dátsonō²⁾ átemárō sandigā komándē gerágonō. Kádī šigā kámyē tsárunáté yimte kábuntse dátse, kéda. — Mána kádibēté wu pánesganáté áte dátši.

¹⁾ § 117, 4.

²⁾ see, for an explanation of this form § 231. As *dángin*, in the 3 pers., is often used impersonally, it ought to have been mentioned in § 112, 5

IV.

HISTORICAL FRAGMENTS.

1. *Mána kádibē.*

Belándēn kādī ngubū: lága dégan bótsin, lága belágan, lága gęsgálan, lága pátōn, lága tsúrō kúlūgubēn, lága tsúrō sóabēn. Sándi ngásō nántsāwa).*

Kādī Kúlūtšītē, šima kúrāntságō; ši káraġān kárgā. Nā degánātēn pē súnyērō tsasátia, ši pē tsúruiya, tšítse, létse, pē tsētā, kēlētēge; tantia, šilā pēbētē ngásō námstse; pētē tsúndia, kálā pēbētē kaŋgáduwa, dáburō kóturō tegēri; kálātē ši tšin tsētāna, dúgō nā tūlon bótsē. Kálā pēbētē mēsēni kwōya, ši tšitšin bágō, nā bótsenāten. Kántāge ndiyāye, ši bōgāta nā tilon, dúgō kálā pēbētē mēsē tšintsen; tsúrīya, dúgō ši tšítse, gadé mátsin.

Ši kómbū mátsin, dúgō kandira šigā tsúruiya, létse, fúgūntsen náptse, ši širō átseġia, ši “kómbū pándeski” tse, ši kandirabē gótsē, tsúndia, kandira šigā tsúrui. Kandira tšénāntse pítse, náya tilō Kúlūtšibē, tsénā ġanátsege, rétsin: ši ši tsúndin, kandira rétsin; rétsē, rétārō tsátia, kandira šintse gótsē, tseġáse, létse, kúyintēn gerátin. Kandira gerátia, Kúlūtši tšénabē tsou pántšia, lebála badítse, ši tilōntse tseġáde: gęsgā tšebándia, “koáte pándesko” tse, kēlētēge, námstsin, dúgō ágō tsúrūna bágōya, dínōntse dátšīya, tsárg, nui. Nuiya, kandira wólte, nántsúrō tse, ši nána tsúruiya, létse, ām bóbótse; tšeiya, Kúlūtši nána ām tsáruiya, tšénāntsa pítša, kátigintse tsásirte, gótsa, dántse ngásō gótsa, pátorō tsasátin; tsasátia, kátigintsetē gótsa, kām kúra beláberō tsádin, dántse tsébui. Kátigintsetē kúra, pēbēgei kárāntšena. Kúlūtši Bórūbētē, átegeima širō tsádin.

Kúlūtši, ši pátorō tšin bágō, káraġān kárgā. Ši kúrūgūntse ngántši ndi tšitō, nemkúrāntse kámgei ndi tšitō, kálāntse ngē

*) § 199, 2.

déterámgei tšítō. Tigintse ngángala, ši tímī bágō tšintsen, dántse kuguibēgei búl. Ši kánguleintse per doigā kótsena: ši kām pērwa dútsinya, kámte pērntselan ngéremtšinya, ši géptia, fǔgū pēr-bēn wólte, létse, tsúrín; tsúria, kām kóeigeté šigā tsúruiya, kārántšin bágō; kām kamárwāte šigā tsúruiya, gurétse, tšia, kátsāgan ngalārō tsátšia, tsegāse, kalā gégāberō tšebā, geráte, šigā tsúru. Ši lebála tšede, kām tsúrūna bágōya, wólte, létse, nā tilon, kélite, bótšin. Nā bótšenāten, kátsagāté šigā tšétseni kwōya, tšitse, bündi delibē mátsē, tšebui. Ši kām tšebui bágō: kām tšétsiya, nā tšétsenāten kolótsin.

Yim lagá Kulútsi létse, káragān, fári gégāben tšebā, bótšin; yim lagá, tsédin, kátsim tšebérte, pértse, kalā kátsimbēn, kélite, bótšin. Ši pē tšebānde tsúndeni kwōyá, nā tilon ngúburō náptšin bágō: ši nā tilon ngúburō náptšia, dā kúra tšebāndō, tsúndō. Dā kúra tšebānde tsúndeni kwōya, ši nā tilon kántāgurō náptšin bágō: kú šigā rúmīa, bálī nātúrō wóltemīa, šigū tšúrummy. — Atepa ši álentsegō Kulútsitē, wu nónesganāté.

Kádī Ábertē, ši tigintse bidī, dátentse ngántši pal rétāwa, nemkúrāntse dinōgei, kalāntse tšimbigei, ngáfareintse káfūgu. Ši nā tilon bótšia, kélite, bótšin; kántāge yásge yāyē nā tilon tšitšin bágō. Ši tšintse kurgóge: kām šigā tsúrūni, dūgō létse, kalāntselan gebáttse, dátsia, mánātsegin bágō; kām létse, ngáfareintse gebáttšia, tsátse, tšétsin: ši ngáfareintsibē gebáttse tšerágeni.

Ši táta ndrō tsámbin bágō: tilórō tsúrō gótšia, tsúrōte wurátšia, pépēte, dáturō bótšia, táta tsúrōntsibēte tigintse ngásō súktsa, dēgārō tsálūge, tsúrō yántsabēn; dátsia, yántsayē náten tšitšin bágō, ši nui. Ábertē, ám wúrayē: ngállēma táta ndrō tsámbin bágō, kēda am wúrayē.

Ši pátorō tšiya, nem kámmārō gágīya, šigā tsúruiya, kamérsō kámubē, ngalā táyernyin degánāté, šigā bóbōtsa: tšia, ši Ábertēga logótšia, tsúrō nēmbēn tšitse, tsulūge, tsábārō gáge, létse, káragāntsen kélite, bótšin. Ši bōgáta rúmīa, rñemmi kwōya, kátī tšédigāntsibēté, mískō yákem, rōremín, ši mánātsegin bágō. Kátite rōrem, kútemīa, kárgun kádibē am nótsanāté, tsádin.

Kádi Áberte, kərbū dēgā dūgō ši nułte, nōneḡgani. Ám wúrayē: “ši wurátšia táta ndirō ngállē ši tsámbin bágō; tilóturō tsámbia, nā tsámbunāten šiyē kágentse dátsi,” kēda ám wirayē. Táta, Áber tilōyē tsámbintē, komándē tsetepádgin bágō kwōya, ngásō wurátsei kwōya, tséditen nā kām ši ḡanátšanna bágō, kēda; táta Áberyē tsámbintē ngubū: tamíssántse, komándē genyā, kámyē tamísse¹⁾ dátsanni, kēda, táta Áberbētē. — Átema nápte kádi Áberbē páneḡganātē.

Kádi Gángūtē, ši ngántši pǎlgā kótseni, ši neḡkúran Ábergei kārántšena, tigíntseyē šyúa Áberwa tilō. Ši tšítšia, pátorō íšin; íšia, nem kámmārō gágia, gédi dígalbēn kélitē bótsia, kóa pátōma, ši nótseni. Diniā bunētšia, kámū dígalntse tsásā, kóantsúa bótsiia, kádi Gángū tšítse, dígallo tsébā, kátē kámūn kóan párgaten kélitē bótsin: kámua kóawa, sándi kádi bōgáta katéntsān nótsāni. Diniā wátšia, sándi tšítseiya, kádi tsúrō tsáneibēn kélitēna. Kámū tsáneintse gótse, kérte, dēgārō tsúlugin tse; tsánei kasgányā, kádi tsúrō tsáneibēn tsúru. Kirúnyā, búrgū tsáke, kóa létšín, ká-nemlan búrgū pántse, tšigányā, kádi dígallan kélígata. Kóangā kóeigetē tsúruia, tsegášin; kóangā kárgē kibuātē tsúruia, tsegášin bágō. Gángūtē ndúsō šigā nótsāna, ši kaláfia. — Kúgui kǎlá ngepalntsibēn tsúruia, létse, kúguitegā kǎlarō gótse, ši tsédiga ngepalbētēn tsédi kéréktse, kélitē bótsin. Bótsia kúguiyē kǎlá ngepaltsibēn bōgáta, kádi tsédigan mbétsi nótseni. Kóa kúguimayē kúguintse kǎlá ngepalbēn tsúru, ši tsédigan kádi mbétsi nótseni, dūgō kúgui lóktentse táta káltabē tsétia, ngepalntse káltse, tátántse tsuróre, dēgārō tsúlugia, kóa kúguima tšítse, sūntoıntse²⁾ gótse, íse, ná kúguibē perátšia, karei ngepalbē perátse dátsia, tsédigan kádi bōgáta ši tsúru. Kóangā kárgē kibuātē, rítšin bágō; kóangā kóeigetē ši tsúruia, ká gótse, “yetséskin” tse; badítšia, kám gadé šigā tsúruia dáptšin: kádi Gángūtē, šigā tsúruia, tšeséšin bágō. Ši ndáranyāyé rántse náptšin bágō, nā kámmātema nántse náptibēgō. Ši kámma kárgē bibítšin bágō: yim šigā rímua, nḡglā lintá, kēda. Fúgúntse bul fóg, kádi Gángūtē. — Átema neméntse dátsi.

1) This verb also belongs to the class spoken of in § 69.

2) § 15.

Kádi Komóntugūté, ši kaláfia. Ši pānēmmō īsena, šigā rāmīa bīa gani: ágō tsūrū, kádiō. Pátō kámuāté Komóntugū īse, gāgena; tsáruīya, kámūte dē gani: kánū páltīya, pátō kámu pālgatabētūrō īsin. Ām wīwa šigā tsáruīya, nōtsāna.

Ši, dīniā bētšīa, tsūrō bēlabēn kárgā. Ši nūrugūntse ngántši tilō tsētena, nēmkūrāntse dábū mūskōbē tsētena, ši tigūntse kēsa.

Dīniā bētšīa, káuyē šigā tsēteīya, kām tsábālan lētšin, tsúruiya, ši kámmārō kēlētegin; tāta ganú lētšin tsúrui yāyē, kēlētegin. Kēlētegiā, tātātē tšírinya, ām pāntsa, tsagāse, nā tátāberō īseiya, tigi tátābēn kádi kēlēgátāgā tsáruīyā, kām kāmárwātē tátātégā gótse, nā āmāsorō tsātīa, ganātšīa, kādīte tigi tátātībēn pēpēte, tátāgā kolótse, nā káfiāwa tsebāndenāte: ši kámga tšenāndīn bāgō.

Kádi Komóntugūté, šigā nōnyēna: Bórnun, ām wúrāyē gēda, ši kádi Komóntugūtē wurātšīa, Tšibátorō wóltsin, tsā, pāngī. — Ātema kádi Komóntugubē náptēntse, nōnganāté.

Kádi Tšibátōté, ši kalládō. Bórnun ši ngālā gani gēda: fūgū tsēlamwa. Kām bēlagurótsīnya, šigā fūgūntsen tsúruiya, bēlagurótūrō lētšin bāgō, yim āte ngáfōrō wólte, pátorō īsin: kūr-rūntse tsarāgenī, nēmdībīntsurō. Ši nēmnūrugūntse ngántši pal rētāwa tsētena, nēmkūrāntse dēngelma šībēgei tsētena, kālāntse tšībīgei tsētena: ši tsēlam pót, dábūntse kāmē, šimtse kāmē, kán-nūgei, bāgei.

Ši kām tsúruiya, šim kámmārō tšilēle ntširittsegīa, šimnēm¹⁾ tsebāndīa, šimgā kámpurō tsēdin. Ši kámga tsúrū, tsātšīa, kárgun kámtūrō tsādīa, kárgunte tseiya, tsúššin bāgō, kámga tšētšin.

Ši pátōn kúgui kālā ngepalntsībēn tsúruiya, īse, ngepalte ngāsō tsurōre, tsūndīn. Tsūnde dátšīa, kúguītē timin tsātse, tšētšin; šigā tsáruīya, kā gōtsa, ntšētsorō nāntsūrō īseiya, ši lēbālārō dátšin. Ši dátšīa, kām kērtsenī kwōya, šigā tšētšin bāgō: tšītse, dátšin, ngáfareintse tsēdirō kóktsege, dátšin, kām dátsegei²⁾. Dātšīa, kālāntse pēsse, dátšīa, ni kōāngānēmmī kwōya, šigā rīnem, kāsēmūa, ši nigā kolóntšin bāgō: ni kāsēmīnya, ši gēptīa, fūgū-nēmīn lētse, tsūrīn; fūgūnēmīn tsūrē rāmīa, náya gadērō kalákte-mūa, šiyē náya kaláktēmātūrō, šiyē kaláktin: ni dánēmmī kwōya,

¹⁾ § 192.

²⁾ § 297.

niġā tsántse, ntšétšin. Šiġā tsáruiya, mbélätsä, käläntsətē kányin baktseiya, šiġā tšēššin.

Tšēššša, käläntsə kámtsä, äm kanġe dētseitē, sändi tsáruiya, nánemin tsámäge, šitema gėsgäntsä kárgunbē fóktsäga; dētseiya, kām kanġüa, kanġgentse gótse, nántsārō lētšia, sändi kanġigenem láptsä. Nirō ntsädia, ni kanġigenem gónem, pänėmmō tsemia, kanġigenem fūñnem tsūrō pāntsibēn, yátem, kaulan tárnem; ártšia, kátsirī lénem, rórem, tsūrō pāntsibērō pígem, tsánnem, nā kán-nubēn lúgem. Gañänemüa, yim krġge badītsä, rúmüa, ni kanġigenem gónem; krġgeturō lénemüa, krġge dīwüa, ágō kanġigetēn tsänemmatē, náten šintse gótse, páltšin bágō, náten nui. — Atepa kádi Tšibátótē, ši fúġuntse tšəlam, tsányintē.

Ni nārō lénemin dúgō¹⁾, tsábälan Tšibátōga rúmüa, niġáforō wólte wánem, nā léneminturō lénemüa, nā lénemmāten agó niġala tšurummi, kēda, wu rúsgana. Kábü tilō abániga meiduguyē bóbōtse, abáni beläntsuro tše, širō álla logótse, tše. Abáni tšitse, dīniü sēbā wúgā bóbōtse; táta sóbāni tilō mbētši, wu šiġā bóbōneskē, ándi yásge tšinyē, bēla meidúgüberō lényentē, tsábälan Tšibátō kirui-yéndeä, abániyē: “niġáforō wólteogō! kütē létendē kúbētē²⁾ niġalā gani, kádi láge áte ruiyenātē: wólteogō! báliya, dúgō léneskin nā meidúgüberō,” tše abániyē. Niġáforō wólte; pändērō kaššēndeä, wúgā bóbōtse, wúrō: “yimpiyāyē nārō léneminyä, kádi láge áte šiġā rúmüa, áte fúġurō lénemmi: ši láge, fúġuntse tšəlam; ni táta ganá, nirō gulġiġóskō: ni mánāni pánemmi kwōya, wu-ránemüa, ni tšurum,” kónō wúrō.

Wüyē, kábü tilō, teida gónġē, lénġē, títi pərtėskintē, ágō tširín, pánġin: tšġġē, dágasġányä, ágō kánġei tširín, dúgō wu šiġā kirusġányä, kánġulei badġġē, káseskin; ši wúgā dúšin, dúgō lényē, wüa šyúasō, Fuláta tilō pėntse tsgnyėġin³⁾, kirusġányü, lėneskē, dábü pēbē rėġġē: kōgasġányä, kōána láge niġáfōnyin pē kirúnyä, wúgā kolóse, pē Fulútabē niġásō tártse, pē tilō tsátse, tšētši. Wu pátorō lėgasġányä, kásūwayē wúgā sētü, ganá ġáptse kármurō, dúgō tšġġóskō. Kántäġeni yásġesō wu bōgáta, wúgā yānisō, tamátsāni tšitsóskō. — Áte kádi Tšibátō tšēde rúsganātē.

1) § 296, 5. 2) § 137. 3) This verb, like *ġėreskin*, changes *e* into *ė*, § 78.

*Táta ganá gęsgārō lęgányā, Tšibátō tsúbālan tátagā kirínyā, táta tsegásin, tátōa ámāntse*¹⁾ *šigā tsárui. Sándi ágō tátagā dlútsin tsárūni. Tátārō, tsegáse, nátsege, tátagā tsātse, kourō; kourínyā, búrgū tsáke, tátōa ámāntse nántsurō kašinyā, táta dúnō dátsi. Táta tilō tsegáse, pátorō nāndērō tse, andirō gúlesā: tšinyē, nā tátāberō lęgeiēdeā, táta bōgāta, tšitūrō tegéri. Táta gónyē, pátorō kigutēdeā, kām kárgun nótšena kárguntse tsúgūtę, tátārō tšiya, táta kárgun tseyia, tsústurō tegéri: náteman tátagā tsétse; gónyē, rębgeiyē. — Áte kádi Tšibátō tseđe wu rúsganātę.*

*Atemárō ān wúrayē ši kalládō tsā: kām tsátsia, kárgun pántšin bágō; kárgunma ngásō tsei yāyē*²⁾ *kárguntsęte nótsei bágō: kām tilōma kárguntse nótšena bágō. Šigā ndúsoyē rútsāna. Ši tsúntsema ān wúrayē páltšāna: kádi Tšibátōn šigā bóbótsei bágō, “Kóāna lágetę” áten šigā bóbótsei, nemdibintsurō. — Átema mána Tšibátobē nónesganātę, dátsi.*

Kádi Rōkódimī, ši ndálimęei, belágu látse, gágin. Ši nemdibī tserágia, tse, tsábālan bótšia, diniā búnyē, kām tsábālan létšinya, ši kāmtegā tsuruiya, fúgū kámmān wátsagállō bótse, dúgō kām timin tsátsin. Tsátsia, létse, tsūrō belágāntšiberō gágia, ši kām tsátsenātęgā náteman tsedirō kolótšin. Kolótšia, ši “koágusō búrgū pánesgnite, kámte pándeskē šigā tsánganiba?” tsényin: ši kām tsátsia, kárgun bágō; náteman kámtegā róntse tsémūgin.

*Kádi Rōkódimütę ši diniā neňgalítšia, tsūrō belágāntšibēn tsúlugin bágō. Nāňqali kótšia, diniā bétšia, dęgārō tsúlugin. Diniā bunétšia, nduyāye létšinya, šintsurō lebasar sámtsegin: ši keinō lebasarbē pántšia, nā kámmārō tšin bágō; keinō lebasarbētę, ši pántentse tserágeni. Atemárō, Bórnutęn, diniā búnyē nārō lęneminya, lebasar gónęm, gęřęm, šinęm sámmęm, dúgō lęnemim, Rōkódimī naňga; ši, diniā búnyē, šigā rūm bágō: ši ganá. Ši nigā ntsuruiya, létse wátsagállō bótse, nigā guréntšinya, ni nāntsurō isemā, keinō lebasarbē ši pántšia, tsítse, tsegásin. Tsegášinya, ni šigā rúnā, ká gónęm, yétsemā, tšinémwa kęntsánémwa tsánęmmi kwōya, keinóntseę tšin fóg: kęntsánęmmō gágia, kámga*³⁾

1) § 17.

2) § 326, 2.

3) § 192.

kásuārō tšin. Ši yétsēmīa, šīgā gónem, kandirārō yátemīa, kandra tsúruiya, nirō kullō ŋigubū ntsšin. Ntsīa, ši nānemin tsēmāge, káragārō gótse létšīa, gésǵántse pítsege, détsē, kárgun kanigen-tsiḅe tsédin. Tsédia, kanigeté gótse, būndi káragāḅeté ndásoyāye tsūrū, tsátsīa, kúyinturō létšin bágō, náteman tsúrín.

Ši, kádi Rókódimuté, ši gand, ani kurátega nemdibin kótsena. Ši tšin. Dátentse kábagā pal koṅgólīwagā kótseni. Nēmkiurántse dábū múskobēga kótseni. Kálāntse ndálimī gabargámigā kótseni. Ŋáfareintse kábagā kótseni. Šintse dégua. Tígintse kátsi kaméḅ. — Kádi Rókódimuté dgō tsédinté, átēma wu nōnesǵanāté, dátsi.

Kádi Šárgōté, ši kádi pátoḅe, káragān bágō. Tígintse gómbara tsǵlambē, búlbē: kárite; šīgā rāmīa, ši nígā ntsúruiya, tsegášin bágō. Šīgā tsáteiya, nā am wūrāberō yátemīa, am wúra tsámāge nānemin, nirō kálugū ntsádin. Ntsádia, sándi tsē gótsa, dábū fargántsurō tsargére, šīgā tsáruī, nēṅǵalántsurō. Tsáruī dátsīa, tséte wuítsa, šīgā kolótseiya, náteman létse, sárārō tséḅā, bótsšin. Ši bótsīa, kélitin bágō, dáturō bótsšin. Kámýe tšenándin bágō, ši tsūrō ḅelabēn: atemārō kolótsa kárgā¹⁾, nēṅǵalántsurō. Ši nēmniuruguntse ŋántsi pal tséteṅa; nēmkiurántse gulóndō mbé-lāngei tséteṅa. Átēma náptentse Šárgobē: wu rúsganāté, ši nemdibi tsédin bágō. Kádi málamnyin²⁾ šīgā bóḅotsei nēṅǵalántsurō.

Kádi kéli, ši káragān kárgā. Káragārō lēnemīa, gésǵā tsál-leminya, ši kálū gésǵāḅēn bōgáta, rāmīa, nōnem bágō; tígintse kálū gésǵāḅēn ntsáfōngō, dúgō šīgā gésǵāwa fónnem, múskōn támīa, ši yéntīa, ni rāmīa, kárgenem kámte, kolónemīa, ši tsegáse, létšin.

Ši kām dūan tšenándin bágō: yim kām tšenándenāté, kámte ši dibī tsédin; kām dibī tsédin bágō, ši tséteiya, tšenándin bágō. Yim tšenándenāté, kárgun bágō, sai kámte tsétsi, géda am wú-rayē. Kádi kélite nēmkiurántsen, níurugúntsen, ŋáfareintsen, ká-lántsen, ŋásō, Šárgobē náptetēmārō ši náḅgonō, dúgō³⁾ tígintse gadé šyúa Šárgōwa: Šárgō gómbara tígintsegō, ši kéli tígintsegō

¹⁾ § 261, 4.

²⁾ § 153.

³⁾ § 296, 2.

Atemárō Bórnun tsúntse tsasáke, bóbótsei, sírō “kádī kéli” tsā ndúyē, atēmān šīgā bóbótsei, nōnganātē. — Mána kádī Kélibē áte dátši.

Kádī tsélam, ši kalládō, ši ganá, tsúntse kúra. Ši tsúrō sóabērō gágín; kām sóa ntsásārō gágia, tsúrō sóabēten šimtse kámtegā tsúruí bágō, dúgō kámtiyē šīgā tsúruiya, kamár tām¹⁾, dānemā, šīgā tām, tsúrō karbilōberō kolōgem, dēgārō tsatúluge tsēsššin; ni tsúrō sóabētē šīgā yētsem²⁾ bágō, Bórnun. Ši kádī tsélamte, ši ganá, tsúntse kúra, tsányintē ām wúrayē: ši tsúntse kurgóge, dúan kām tsátšin bágō, yim kām kábuntse dátse, tsátse-nātē, kárgun pántšin bágō: atēmárō tsúntse tsasáke: ši ganá, tsúntse kúra. Tīgintse wáturō káríte: tsélam adouanéngēi. Kádī tsélamte, wu rúsganātē, ši kámma kárgē ngúburō bibítšin bágō: sága yásge yāyē tsúntse nemdibibē pántsāmmi; yim nemdibī tserágenātē, kām šīgā tsúrūnī, dúgō gebátšia, ši kámtégā tsátšia, kolótšin bágō, ām wúrayē gēda. Tími kádī tsélabētē, ši kárguntse³⁾ kām nótšena bágō, sai Álla. — Átema mána kádī tsélabē nōnganātē, dátši.

2. Mána káfibē.

Káfī belāndēn ngubū, ndúyē álentse⁴⁾ rántse: atēmárō má-nāntsa tilō tilō⁵⁾ nemēngē, ni páné!

Káfī Kámanwābē mána badényē, káfī Kámanwābē má-nāntse. Ši, diniā bē, išin bágō; diniā naṅgalítšia, árgem tsanāte, lítšia, árgem ganá wurátse, bārērō badítseiya, yim ši išintē, Pótēn tsítse, Gēdirō išin. Yim tsútsenātē, šīgā tsáruíya, kégara dl-labē tsítse gadi; ši tsítšia, ām šīgā tsáruíya, ndúyē sabarátē, kúlōntsurō létšin. Ši išia, diniā ngásō témtšia, diniā bunētsegei, diniā ngásō tsélam pót. Ndúyē kúlōntselan, múskō gēsgābē námte, yóktšin. Ni yónnemmi kwōya, árgemte ná bótsanāten, tilōma kolótsei bágō: atēmárō ndúyē kúlōntselan, sandigā yóktšin. Ni

¹⁾ § 192.

²⁾ § 191, 2

³⁾ § 182.

⁴⁾ § 17.

⁵⁾ § 202, 1.

yóinnemī yāyē, yókṭe pāntsei bāgō, sāndi yókturō ngubu. Diniā kǎngal tsekkúriā¹⁾, sāndi náten bótsei: búnyē létsei bāgō. Sāndi bótseiya, nā bótsanāté, nándi ráwīa, bónwīa, gúbōgem kokóreō tsákīa, ndúyē tšítse, sabarátē, kāmūn, tátan, kām kúran ʾgāsō lénū, sandigā rórucī, diniā búnyē, sāndi tsáruī bāgō. Nándi rórū, diniā wátse, kǎngal tsélugīa, sāndi tšítsei: nā kábū tilō bótsanāté, sāndi ndirō bótsei bāgō, kúrū fúgurō létsei. Létentsa Gédirō létseitē, nántsa létsei, kām nótsena bāgō.

Ándi, yim ši tšīa, ndúyē ngúburō šīgā²⁾ tsuróre. Rórē, pátorō kútēya, ngé kúra gónyē, kánnulan ganányē, šīgā tsúrō ngéberō támnyē, kánnu tsédigāntsúrō fúgē. Sāndi kánnu pāntseiya, róntsa tsúlugī; róntsa tsúlugīa, ngéte kálā kánnubēn gónyē, tsédirō ságē, ganányē, bātšī gónyē, šīgā bútširō fókkē, kaúlan tárnyē; ártšīa, pépetōntse, pértē, pínnyēya, šīgā rórē, yátē, nā túlon tsúrō némbēn tsámnyen. Yim kǎngérōntse rágenāté, ganá rórē, ngé ganárō pígē, káenyē, níkí mándabē pígē, káenyēya, átēma géryēn³⁾.

Šī wátšisō šīn bāgō Bórnurō: sága tilō tšīa, sága méogu yāyē šīn bāgō. Sága šenawāté, kána šīn: kána šīnté, áfirō, ši tšīa, árgemnyin, ngáfelinyin, ngálōnyin, kolótsin bāgō. Atēmárvō ši sága šenāté Bórnurō, kána gágin, kēda ām wúrayē. Šī Pótēn tšítse, Gédirō létšinté, beláfi tsebándō yāyē, kábū tilō bótsīa, ndirō bótsin bāgō, fúgurō létšīn: átēma ši létentsē. Káfī Kámanwāté nántse Gédin létse, náptsena, nátemān káfī Kámanwa nábgonō, tsā, ándi pányendē. — Atēma nápte káfī Kámanwābē, wu šīmniyē tsúrūnāté Bórnun: ángalnūwa dúgō kíruskō, tilórō gadérō rúsganī, dúgō Bórnun pádgiguskō.

Káfī Dífū ši Bórnurō, diniā bíngem, dúgō šīn. Yim šīnté, diniā magarífútšīa, magarántilan⁴⁾ kánnu fúnnyē karáturō, ándi fugurá ngāsō námnyēya, ándi karányēnyā, káfī Dífutē yim šenawātē, kánnu tsúruiya, tše, fúgū kánnubēn tsúrīn. Ándi fugurá ruýēya, gónyē, kánnurō kológē, wárnyē, géryēn. Yímtē

¹⁾ more generally tsukkúriā.

²⁾ § 336.

³⁾ or géryēn.

⁴⁾ § 306, 2, d.

*káfi Difúté, ši ísinté, am 'gásō nótsei: ši sárārō tilō tilō*¹⁾ *tsuk-kūrin, am pántsei; am pántseiya, kúte káfi Difū íse, tséptši, ndúyē nótši. Ndúyē nótšia, am 'gásō sabaráta, bótšada*²⁾; *bótseiya, diniā kētétšia, gúbogem kokóreō tsákō*³⁾; *tšákšia, ndúyē tšítsa*⁴⁾, *kām tsógōa*⁵⁾ *tsógōntse gótšin, kām ngérgūa*⁵⁾ *ngérgentse gótšin, kām keiwāwa keiwántse gótšin, ndúyē káragārō létsa. Káfi Difū, sándi ngásō fārī gégābēn. Nándi lénucīa, gégāturo bau, sandigā rōrucī. Sándi, diniā bínemte, íseiya, diniā bunétšia, dúnō bágō: kágū Bórhubēté tsou. Sándi kágū rítsāna, kálā gégābēn tséptseiya, káguyē sandigā tséteiya, ándi sandigā rórēnya, sándi dúnōntsa tšítibē bágō: káguyē tšétsena. Átemān ándi sandigā rórē: kām ngérgema ngérgentse tšembúlū*⁶⁾, *kām keiwāma keiwántse tšembúlū, kām tsógōma tsógōntse tšembúlū. Ándi ngásō gónyē, pátorō ísyēya, — nándi pándon nándi ngubū, lénū kwōya, — gēbam kúra gónū, kálā fúgōbēn ganánū, kánnū kūtū, tsédigāntšen fúnū; káfi Difū kútuwáté*⁷⁾ *gēbammō támnyē*⁷⁾, *ngátšigā gónyē, tši gēbambē tsánnýē, kánnu tsédigāntšurō fúgē, sándi kánnu pántseiya, ngásō sánui. Sánuiya, gēbam gónyē, tsédirō ságē; ganányēya, bátši kūtē, fúnnyē, bátšilan tárnnyē; kaulan ártšia, pépetōntse pértē, káyenýē, šigā gériyēn.*

*Kū belā áten, ši íse bótšia, belā bótšenāten, ši nā tilorō bótšia, ndirō bótšim*⁸⁾ *bágō, fúgurō létsin. Káfi Difúté, ši Bór-nurō íšia, lárā bibítšin bágō: lárā tilō bibítšin, 'bétši, lárā bibítšinté, kénder. Kénderté, ši tsúruiya kómburō tšerágena; atemárō kúlō kénderbéturō gágia, kolótšin bágō. Kénder tilō genýā, lárā gadé bibítšin bágō. Átemā káfi Difúté sága ísenawáté, kaláfia. Káfi Difúté, ši káfi belabē. Am wúrayē nemdibintse nemétsei pányendé. Ši nengalī íšin bágō: yim ísinté, lárā kúlobē*

¹⁾ § 202, 1.

²⁾ from *bótšia* § 18.

³⁾ The Future of *yákéskin*, for *tšéakō* or *tšádkō*.

⁴⁾ § 157.

⁵⁾ § 20 and 199, 2.

⁶⁾ This is the bye-form of the second Indef. mentioned in § 62. It was omitted there to state that, in the third person, it also sometimes terminates in *ū*, in stead of *ō*.

⁷⁾ This alternation of the first and second pers. plur. is another case belong to the rule of § 191.

⁸⁾ § 15.

ngásō dātsena, dúgō dīniā bīnēmtšīa, šī īšīn. Yim īšīa, ndúyē tserágena, dā tātōābē īšī, tsā, tsarágena. Kéndiō¹⁾ káfi Dífubēté, šī sága tilō īšīa, wólte, létšīa, sága tilō ndī, yásguāté kūrū wólte īšīn: átēma šī létēntšé, káfi Dífubēté. Šī káfi Kámanwagā kūrānyīn kótsēna, nētšīn kótsēna; šī káyenyeya, ām wūrāma šīgā kēngūrōrō²⁾ tsarágena, šī káfi kárite. Yim īsenāté kalláfīa, fúgūntšē ngāla: kána bágō, kásūa dibī bágō, kríge bágō, kēda ām wūrāyē; sága káfi Dífū īsenawāté tsarágena. — Átēma ágō káfi Dífubē, Bórnun dīyē, wu rúsgana. Átēma dātšī.

Káfi Sugúndōrāmbē mánāntšéte, wu nōnēsganāté: dīniā nēngalītšīa, šī nēgpalntšē káltšīn, ām bārētseiya, tātōántšē ganā ganā bār-lóktāté³⁾; yim tšoátseiya, tātōántšē wurāgāta. Tšoátsa dātšīa, árgem báfū, ártšīa, tsálsā, tsédīrō pítseiya, káfi Sugúndōramté wurátsā dātšī: sándi káfi bigelābē. Dīniā bigelātšīa, tātōa kúlōrō létseiya, tsātā; pátorō tsagūtīa, wártsā, tságerīn; dúgō dīniā bigelā kótsīa, árgem kúlōlan kēremtsā dātšīa, ngālō báfū, ártšē, tsádōre dātšīa, ngáfēlī báfū, kēremtsā dātšīa, lārā kúlōbē ngásō dātšīa, bigelā kótsī. Bigelā kótsīa, káfi Sugúndōramté kōangányīn kāmūnyīn tagūntei; tagūnteiya, kāmū nēgpal gótsonō; gótšīa, šī ngáfareintšē, belága látšē, tsáke, nēgpalntšē belágaturō pítšēge; dātšīa, šī náteman nui. Nuiya, nēgpalntšē tsūrō belágabēn, dīniā bē īšē, díbdīfū īšē, kúlō tsasāsā, árgem tsanāté, dātšīa, nēngalī tséptšīa, nēgpal káfi Sugúndōrāmbēté, tsédī níki pántšīa, tātārō káltšīn. Ám bārērō ngūtseiya, tātāntšē kálgata, šīgā tsáruī. Yimté sága tilō tséti, ndúyē nótšī.

Átēma káfi Sugúndōrāmbē náptēntšē Bórnun ruyēnté. Šī káfi belābē: yim káltšīa, wurátseiya, tsūrō kúlōbēn lārā bibítsei bágō. Sága tilon īšīa, átē īsenāté, pátsēgīa, kūrū sága tsétīa, nēgpalntšē pítšenātēma wóltn: sága sagáson šīma degā átegeirō

1) § 260.

2) from *gérēskin*, according to § 12.

3) This is an instance of compounds in Kanuri. They occur very sparingly, hence the Grammar omitted taking notice of them. Another instance is: *kéntsā-m-bū*, blood from the nose. The *m*, in this case, has doubtless to be considered as an evolved sound, and not as a euphonically changed Locative-termination.

Bórnun. — *Ate káfi bélabē, šigā nōņesgana, Sugúndōrámbē, mána dátši.*

Káfi Lagará, ši náptentse rúsganáté, ši, diniā bigelátšia, šigā tilō tilō ruiyen, dúgō bigelā kótse dátšia, nembīnem íšia, ši tsúrō kátšimbēn bótšin. Yim diniā binémťšia, šigā kéntántse rá-gēya, tawányē, tšínyē, lényē, nā kátšim 'gúbuāten, tsúrō kátšimbē sénnýēya, šigā teiyen: ši kágū tserágeni, ši káguyē tséteiya, dú-nōntse bágō. Káfi Lagaráte, ši nēngalān¹⁾ káfi ngásōga kótšena: tigťntse kátši kamēbē gadi, kaņgádintse gerāsán gadi nēmkúrántse. Ši diniā kau tsúlugū, kágűntse tsúlugīa, lēnem šigā táminya, ši nígā ntsúruiya, fárirō fártšia, kām nótšenitiyē ngúdō fártse tsonō: ši nēmwúrántse ngúdō gadi kārčantsena, káfi Lagaráte. Šigā, diniā bétšia, rŭm²⁾ bágō, dibdifátšia, rŭm²⁾ bágō, nēngalī tséptšia, rŭm bágō, bigelátšia, tilō tilō rŭmin, binémťšia, sandigā rŭmin ngúburō, diniā binemťe. Atemárō Bórnun tsűntse bóbōtsei, káfi Lagaráte, ši “káfi binembē.” Lēnem šigā támīa, pátorō kűtemīa, káyēnemīa, kandágūa; ši nētšintse káfi ngásōga kótšena; šigā rágēna, ngúrōntse kětši. — Aťema káfi Lagarábē mánántse nōņesganáté, nirō gulntséskō; áte dátši.

Káfi kēlī kēnderma ši ngubū gani, tilō tilō. Diniā nēngalítšia, kēnder nátē, lítšia, bārėnyē, bārē kótšia, nkī kótšia, kēnder wurátšin: nēngalíté ši wurátšin bágō; nēngalī kótšia, tsédī ártšia, ši wurátte badlítšin; diniā binémťšia, ši wurátse dátši. Kēderté wurátse dátšia, kulō kēnderbē ši lēremwa, káfi kēlī kēndermáté, tsúrō kēnderbēn ši kárgā. Kām kēnderřō létšia, tsúrō kēnderbēn létšinya, káfi kēlī kēndermáté kēnderlan náptšena, šigā rŭmin³⁾; šigā rŭmīa, tam, pátorō kűtemīa, wárnem, géřemin. Ši tigťntse gōmbara káríte, nēmkúrántse káfi Lagarága kótšena, ši ngubū gani: tilō, tilō. Ši nā gadén náptšin bágō⁴⁾, tsúrō kēnderbēn náptšin: gęsgā gadé tsėbui bágō, kēdertéma ši tsėbui, atemárō nā gadén náptšin bágō, nā kēnderwān náptšin. Kēn-

¹⁾ for *nēm'galān*, from *nēmigalān*.

²⁾ § 293, 1. 6.

³⁾ § 192.

⁴⁾ § 332, 4.

*dertéma*¹⁾ kómbüntšugō, atemārō šigā tsúntšę kēli kēndermānyin bóbōtsei. — *Átęma káfī kēli kēndermābē náptęntšę nōņęsganātę, átę dátši.*

Káfī Kasášima, ši tsúrō bēlabēn bágō, káragān kárgā; ši tigintšę bul, nemkírántšę káfī Sųgundōrám gadi, ši nęngalı rŭm bágō, bínęm rŭm bágō; dínia bētšia, káragārō lēnemia, šigā káragān rŭmnia, gęgā Kásašitę šima tsėbui, gęgā gadé tsėbui bágō. *Atemārō šigā tsúntšę Kasášimāten bóbōtsei.* Ši yim tšia, ngúburō tšin; ši wátšisō tšin bágō. Ši lará kulobē bibŭtsin bágō, šigā tsúntšę dibirō bóbōtsei bágō. *Sága ši tšenātę, — árgęm tilō, tsúntšę Mátianyin bóbōnyen, — sága káfī Kasášima tšenātę, ngúburō tšia, árgęm Mátiatę ngúburō tsámbin. Atemārō šigā tsarágena. Kęndiōntšę, ši tšia, yim tšenātę fųgüntšę bul, kęda am wúrąyē. Káfī Kasášimātę, átęma náptęntšę nōņęsganātę, átę dátši.*

3. *Mána mei kógebē.*

*Bornúten mei kógibęwa gęda: mei kógibētę, yim kām pęrntšę nuia, am bóbōtšę, pęrtę gęrtsā, ngáfō bēlabērō tsásātę, bēlan kuiyintęn*²⁾ kolótšęia, mei kógibētę, ši fárin lífā pęrbētę tsúruia, kōganawántšę ngásō bóbōtšę, tša; tsęptšęia, šigā gurętsei, nā lífā pęrbētęn, dúgō ši déregē tšia, kōgana ngásō tšitša, ngáforō wólta, širō nā tsáde, tšę, nā lífā pęrbēn dátsonō. *Dátšia, kou dábŭntselan tsusę, tsędirō kolótšę, tšintšę kárattšę dátšia, pęrtęgā tšin tsętā, gęrtšę, fųgantsúrō tsųgutia, búrgon šim 'disō pítšę, tsúndia, tēlam pítšę, tšindō*³⁾; *tsúndia, ngántši pęrbē rętšę, kárgę pítšę, tsúndia, kamátęn pítšę, tsúndia, kantęgalibī ndisō pítšę, tšindō; tsúndę dátšia, kōganántšę ngásō šigā gurętsei.* Ši kountšę gótšę, tsúndę, dā kolótšę, pártšę, kálā gęgābēn náptšia, kōganawántšę ngásō tša, dátę kómburō badŭtsęda. *Badŭtsa, sándi tsábuiya, meintsá sandiga kálā gęgāben náptšęna tsúru, kōgana ngásō dā*

¹⁾ § 167.

²⁾ § 314.

³⁾ also tšindō.

wártsei. Dántsa ngásō wártsa, tsábū dátse, šilārō wóltšia, sándi ngásō šilāte kolótsa. Létsa, nā tulon dátseiya, mei kógebē kálā gégāben tséptse, íse, šilāte tsúruiya, kōganawántse dátē tsábū dátšitē, ši nótši. Tšitse, pártse, áptiya, ngásō tšitsa, pártsa, šigā tságā, belāntsārō létsei, am wúrayē gēda. Sándi párirō létseitē, ndúyē sandigā tsáru; nā sándi déganātē, kām nótšena bāgo, kēda am wúrayē. Māna mei kógibē ámdē wúrayē nemētsei, ándi pányenātē: tširemāō, kátugumāō¹⁾ — am wúra nemētsa. Am wúrabētē, Bornūten, ándi kátugū gullēm bāgo; am wúratē nemē gédintse pántsānité, sándi nemētsei bāgo. Atemārō ándi nemē am wúrayē nemētsa pányēya, ándi yētšrelyēna: “kām nemē am wúrabē tsátšerānité, nemē kitábubē tšétšerāni; kām nemē kitábubē tsátšerānité, nemē kómāndēbē tšétšerāni,” kēda am wúrayē. — Māna mei kógebē wu pánesganūtē, átē dátši.

4. Māna kām dīniān tússenābē.

Kāmū kagānigā, tsāmbunātē ngalintse miān pīdinwa²⁾ dūgō pátkigunō: wu šiga rúskī, wu ngalī ārásgūa²⁾. Nā ši degānātē, nā ándi degeiyenātē, létē báltebē: ši belāntsēn tšitšia, nā létē báltēbewārō íšin, belāndérō; íšia, ándi tátōa ngásō lényen nāntsúrō, šigā kúrrurō. Lényēya, ši andigā nōsāni; kagāndē, pērōntségā, nótšena; abāndesō nāntsúrō létseiya, nótšena; yāndesō nāntsúrō létseiya, nótšena. Sándi šigā láfiátseiya, láfia tsēmāgin. Ši táta ganārō wóltse, māna tátabē nemētšin, nemētšia, ándi nemēntse pányem bāgo, ámdē wúra pántsei. Tšintšen tími bāgo, kalāntsēn kándulī tsélgm bāgo, ngásō bul; tšitse, dátšim bāgo tsákkō, ši ngūgāta; létšinya, kā múškōnwa dūgō létšin; šimtsiyē fārañ, tigīntsiyē kádāfū bāgo, tigīntse kárítē kúterám gei. Yim belāndérō íšia, ndúyē kúrrūntse³⁾ tsarágena, nāntsúrō ísei. “Kómbū ngalā ši tšibū” tsā, tságutia, ši tsēbui bāgo, širō belem ganá kártsā, keám pítsāga, tsádīa, tšēni ganá gótse, belemē kúrumtse, ganá

¹⁾ § 315.

²⁾ § 199, 1.

³⁾ § 258.

tseyia, šigā tsētī tse, kolótsin. — Ši, lókte sálabē tsétia, nótšena, níkí tsugōrin: “wūrō níkí kútogō, wolóneskē, sālíneskē!” tse širō níkí tságūtē, wolótse, sālítšin nábgata, ši tšítse dátse sálítšin bágō, yáyāmitē.

Pērō bábānibē, tsúntse Pátsélam, nígā tsédena, pántsen ši táta kéngalī tsám̄bū, tátáté kássena dúgō, — yim kássenābē kántāge ndúwa — dúgō yáyāndéte, díníā bínem yim lādōa, pátegi, tsā, labár tságūtē, kagáni Kódō pāngányā, tšítse tatoántse ngásō bóbotse, tšítsā, ši fúgurō kótsē, létsā, yántse šiterátse. Dāgányā, tatoántšúa wóltā, bēlāndērō kássō, wu rúsganāté. Ši kagándéte páttegentse wu rúsganí, rónťšúa dúgō kológósko: ágō ngáfōnibēté wu nónesganí.

5. Mána kémbal kaúgā tsétanābē.

Yim kaúgā kémbalyē tsétanāté, wu kérbūni méogu lágarī, dúgō kémbalyē kaúga kítā. Díníā bínem, yim sēbdūa, kau dábū kítényā, wu páton tšíngē, nā yānisōberō léneskin, yānisō árgem wóssei bágālan, “léneskē, rúskín” neske, tsábā gōgasgányā, wu tsūrō tsábābēn léneskē, nántsa kārāngasgányā, díníā kaúma bunéťšī. Díníā kau bunyégányā, wu ríneskē, káseskē, nā yānisōberō légasgányā, yānisō tšítsa; ántšandē gónyē, pátorō kášyē. Kasséndeā, ām wúra bēlabē ngásō, málamwa ngásō, kitābū gótsa, dándallō létsei, kemérsōa ngásō dándallō létsei. Létsa, dándallan náptsa, málamwa kitābū péremtsa, kómāndégā logótsei; sándi logótsei dúgō kau lásar kítényā, kémbal kaúga kolóťšī. Kológányā, díníā ngásō fárañ: ām wúra komāndērō godétsa, wóltā, ndúyē pántsen náptse, neméťšin: “Díníā kau dábūma, kémbal kau tsétā kiruiyē, agótemāté, ngalátsonō?”¹⁾ tsa ām wúra ngásō neméťsei.

Kau tsátanābē sága ndúwāté,²⁾ káfī Kámanwa kádiō. Yim tsinté, díníā néngalī, bārē-lókta: ām külōlan bārétsei, dúgō díníā dūargányā, kégra Gédin tsin gadi, Pótē, káfī Kámanwa Póťen tšítse Gédírō tsin, kērū. Kerúnýā, ndúyē wúťšin, sándi tsēi:

1) § 275.

2) § 199, 1.

*Pótēn tsa, Gédirō kōgedányā, dīnīa ngāsō tselǎmtši, dīnīa bunétse gali*¹⁾. *Árgem kúlobē bārēgáta, dátē kúguibēgei tséteña, ngāsō káfīye tsébui. Káfīye tsébū árgem dāgányā, dīnīa bunyēgányā, káfī lētsa, bótsēi. Bōgedányā, dīnīa ketēgányā, ndúyē tsīgántse gótse, lényē, káfī rórēn. Rórē, pátorō kutē, kánnu fūnyē, gēbam kálā kánnuberō ganágē, káfīte fúkkē tsurō gēbamberō, nkí ganá pígē, tši gēbambē tsánniyē, tsédiga gēbāmbērō kánnu yékēya, káfī kánnu pántseiya, ngāsō sánui. Sánuiya, gēbam tsédirō ságē, bútsi kutē, pērnnyē, káfī bútsirō fúkkē, tárnnyē; ártšīa, pépetóntse pértē, dátšīa, tsurō ngēberō pígē, ganá ganán*²⁾ *gónyē, káyēnyē, nkí mándabē pígē, gēriyēn: ši káyēgátātē kēngérorō kētši, ndúsō šīgā tserágena. Yim tšīa, ándi šīgā*³⁾ *ngúburō teiyē, sága tilótē ši yásgurō tšīn; yásgurō tšīa, ši, rúm bágō šiga.*

*Lóktentse kōgányā, kána tsúntse “Ngēsēneski” kádiō. Kadīnyā, ágō kómbubē ndárason bágō: kálū gēsgābē káragān, lēñem, mánem, kútemīa, yā tatoánembeyē kálūtē détsē, tatoánem tsábui; dīnīa wátšīa, kúrū tšīnuwī, lénu, káragān táta gēsgābē mánū tsuwīa, yā tatoándobē sándi nándon tsámāge, détsa, tatoándō tsábui táta gēsgābē. Bornúte túlagārō kētši: yim kána tšīa, kām*⁴⁾ *kánayē ngubu tsētšīn bágō: gēsgā ngubu kómbubē, kátšim ngubu kómbubē, atemārō kánátē kām ngúburō tsētšīn bágō.*

*Káfī Kámanwābē lókte kilügényā, kásua tilō kadīnyā, kásuāte ngalā gani, am wúra lárdebētē kásuāte tamótse. Ši bēlārō gágīa, kām tilō tsētā tsētšīa, kámte gótša, šiterátseiya, kām bēlabētē ngāsō tilō tilōn ngāsō tsētse dátšīn: tsurō bēlabēten kámte dúbu dégā yāyē*⁵⁾, *ši bēlaturō gágīa, kolótšīn bágō; pátō kām túlōberō gágīa, tsurō pátobēten, nándi kām pīndi degáwī yāyē, ngāsō*⁶⁾, *tilōma kolótšīn bágō: bēla ngāsō tártē*⁷⁾ *badítsei. Kām komándē tserágenátē kábúntse dátsenitē tséteiya, kēntsām-bū tšīa, níga kábū lásge, ndí, yásgeturō*⁸⁾ *kolóntse: kēntsāmbū kēntsānēmīn tsúgīa*⁹⁾, *kámte tsētšīn bágō, kolótši. Kām tšéotsorō tsétanátē, sēbā tséteiya, kátširīte tsētši. Šīma Bornúten am wúra wúra, málamnyīn kóganānyīn, keárīn kemérson, máfundīn, gánānyīn kúrānyīn, ngāsō*

¹⁾ § 297 and 306, 1.

²⁾ § 202, 2.

³⁾ § 336.

⁴⁾ § 124, 2.

⁵⁾ § 301, 2.

⁶⁾ § 334, 6.

⁷⁾ § 212, 5.

⁸⁾ § 203.

⁹⁾ § 243.

šima tamótsē: kásoátē ŋgalā ganí. Álla úsirndē tsáktšē; ši lár-
 dērō gágīa, lárdeťé ši pátsegī, wu rúsgana. Lókte káfī Káman-
 wábē kilūgényā, ši gágō. Ši kásoátē tsántšē “bámban” šiga bó-
 bótsei, wu nónesganátē.

Lókte bámbabē kilūgényā, Fulátabē¹⁾ kargágō. Fuláta gá-
 genátē, kengágō Fulátabēteman abániyē wúrō: “ŋgō, kēmendētē
 ŋgalīnem méogu legárri, tsā ‘galágīa, nírō nígā diskīn’ gasgá-
 nyā, dīnīa tsítšī, nandírō tegérī²⁾), ándi tsáman nónyēna: kěntā
 kěmbalyē kau tsétanátē, ŋgalārō ganí kitā, ándi nónyēna. Kěm-
 balbē lókte kōgányā, káfī Kámanwa gágī; káfī Kámanwábē lókte
 kōgányā, kána Ŋgēséngeskī gágī; Ŋgēséngeskībē lókte kōgányā,
 kásūa bámba gágī. Bámba gáge, ám wúra wúra lárdībē ŋgásō
 tsétšē dāgányā, lóktentšē kōgányā, ŋgō Fuláta gágī. Tátānī,
 andíte wurányē, tsúrō bēlāndēben komándē gerášeda kátīndēlan,
 nāndi tátōa anānátēmārō³⁾ kútuģō; andíte, kágendē⁴⁾ dátšī,”
 tsē abániyē wúrō ġulėskonō. Yimte, kátšīrī kau lāsar, kulōndē
 bátagū pátōben bārényen, dúgō ánem kirúnyā, ám bēla Daiabētē,
 Fulátayē sandīga yóktšē, bēlāndērō kúššō. Ísa, bēlānden nám-
 nyēna, dúgō nēngalī kōgányā, andyūa sandyūa ŋgásō pádgē, wu
 náturō kádiskō.

Átema mána kaúgā kěmbalyē tsétanābē wu šimnyīn rúskanátē:
 ágō runmátēma neménemīn⁵⁾, rúmmátē neménem⁵⁾ bágō: kátugūtē
 ŋgalā ganí, ám wúrayē géda; kátugumátē, ši wágē leiran kérřō
 kánnubēn šīgā súttsei, géda, wu pánesgana, atēmārō ágō wu rú-
 sganátē, nírō ġulntšėskin. — Áte dátšī, mána kěmbal kaúga tséta-
 nābē, šimnyīē tsúrūnātē.

6. Mána Bódebē.

Bó dē, náptentsa Bórnuģei. Kām nótšenyīē, sandīga tsúruiya,
 Bórnu ganyā, ġullī⁶⁾. Áltsa tilō kėrdībē, kėri tságerin, ġádu

1) § 331, 1.

2) § 270.

3) This is the plural of *ganá*; see also § 195.

4) § 179.

5) § 190. 1.

6) A rare and irregular future Negative, abbreviated from *ġultsanni*.

tságerin: átēma sandīga kērdirō tsédō, géda am wúrayē. Sándi kērdintsāte galéga kótsēi. Sandíte, mei Bórnūma ngáwálan nap-tšia, búrgon šínārō kátsāga kolótsegin mei Bórnūmayē. Átēma ákintságō. Bódēte sándi kulō, Bórnūgei, bārētsei; sándi tšóatsei; árgem 'bétšī nántsān, ngádlō mbétšī nántsān, ngáfēli mbétšī nántsān, pē mbétšī, kánī mbétšī; kánīntsa kúra, kánī Bórnubēga kótsēi; dīmi ngubu nántsān, pē ngubu nántsān. Bēlāntsa dábū nkībēn: Yá-lāntsāyē kómodūgu, Ánēmtsāyē kómodūgu, Gēdintsāyē kómodūgu, Pótēntsāyē kómodūgu: sándi dábū nkībēn kárgū. Būni ngubu, būni laga, tsúntse "tšīnem lífē¹⁾!" keda tsúntse. Būnīte létša, kómodūgun šiga ngúburō tsātā, tságūtia, ngērō tutátsa, bótse²⁾; wátšia, gótsa, kálassa; dátšia, ngé kúra tságūte, tsoróre, tsúrō ngéberō tutátsa; kábū yásge tsétia, tsatúlugū, mútsa, kaúlan³⁾ tártsa; ártšia, gótsa, belága látsa, tsúrō belágāberō tsasáke; rēptsā, ganáganan gótsei, kásugurō tsasátia, kām ágō kálubē mátsinté, nántsān létse, tšīfin. Būnīte, tsúntse "Túgunōnyin" bóbōtsei; keisūa, kálurō dētseia, kálūntse kētšī. Ndúyāye kálū Túgunōbēté wátšani. — Áte mána Bódebē tilō.

Kúrū: am koāntsa⁴⁾ krīgurō létseiya, pērntsa ngubu, ngásō bārēde. Sandiyē, Mārgigei, fúnōwa, kálugūa. Sandíte Mārgigā kótsei, nēmtsoúnjin. Wu krīgentsa rúsgana: lényē, nā túlon belá ngubū ngéremnyē, andyúá sandyúá; átēmān nēmtsoúntsa kírwiyē. Sandyúá nandyúá krīgurō lénwīa, belá kārānnuwīa, ndúyē sabarátin. Sándi sabaráteiya, pērlan⁵⁾ tséptsā, bēli tsatúlugū lífūntsan, bēli pēremtsā, ngáfō pērntsábē, nā náptseitē, bēlin rētsā, bū tšia, tsábā, kálā búbētēn, náptsei. Sándi, átēma sabarátēntsa. Bēla ngéremnuwītē, lēnū, gágurwīa beláturō, nandyúá sandyúásō gágū dátšia, sándi kálīa tsátei bágō, pē tsátei bágō, kánī tsárū, tsátei bágō, lemānpīma búrgōtēn wátsei, kéri mátsa, tsáruīya, pēryin dátša, kērītē belābē ngásō tsabānde, tsātā, dátšia, lemān gadéturō kálaktagei⁶⁾. Wúmayē átētē rúsgana.

¹⁾ Imperation of *lafúskin*.

²⁾ This singular refers to the collective noun *būni*.

³⁾ § 306, 2, d. ⁴⁾ comp. thc-Germ. *Wannslcutc*.

⁵⁾ § 306, 2, g.

⁶⁾ This is another instance of a Compound Conjugation: *kálanigin*, I turn, *kálakteškin*, I turn myself, *kálaktegeskin*, I turn myself to or towards any thing — see § 61.

Sāndi pērntsārō kárgun tsádena. Pērntsātē lētšinya, kām sandīga tsūrū gerátenātē, pērtē lētse, náte tsúruiya, dátsin; komántsiyē dzeǵánan tsóktšia, lētšin bágō; komántsiyē nótši pērntse ágō tsúrūna: nā, kām gerátena, pēr tsúrui, kóma pērma tsúrūni. Kóma pērma dēli dē bóbōtšia, “kām náten gerágatātē tšíné, lúge! lúgemmi kwōya wu ntšētšeskō,” tsénia, kóu gerágata nemé kármubē pántšia, tšítse, tsúlugū: “ába Bódē, atóuga¹⁾ šéšemmí!” tse, tsúlugia, Bódē šiga tsētā, tserǵere, fúgurō tsáke, áptei ngásō Bódētē. Pērntsa, sandirō nā kām gerátenātē pēlētsegin, wu rúsǵana: kām ganí gúlese: wúma rúskō. Andyúa sandyúa, wúte sárbítē tsūrō Šóabēn. Šóātē, meiyē sandiga, “nándi Fuláta gan” tse, dátse; ísa, bēla Gézezebēn nábgēda; nā náptsanāten Bódeyē íšin, Ngétsemyē íšin, Kareikareiyē íšin, náte kām meiga tséǵánite ngásō náten ísa, sáptāni, belájisō. Átemān al Bódebētē kíruskō. — Átema dátsi.

7. Mána mei Bǵrnúbubē.

a. Mána mei Ámādibē.

Mei Deiāma Láfiā, sága tilō, mei Ámādiyē šiga dǵónō. Dǵányā, nā meiberō léturō wátši. Mei kírū kām tsunótī nāntsúrō; léturō wátši. Yásǵurō kām kinótosō²⁾; léturō wátši. Mei gergátši, keigamma bóbōtse, kándegeirō kadínyā, keigammārō: “wóltené, léné, kǵganānem ngásō bóbōné, ísa nānirō.” Keigamma wólte, lētse, kǵgana ngásō bóbōtse, tsúgūtē fúgū meibero, meirō: “ngō, kǵgana bérnibē ngásō bóbōngē, ísei nānémō,” kónō keigammayē meirō. Meiyē keigammārō: “kóá mei Deiāma Láfiātē³⁾ nǵnēmba?” kónō keigammārō. Keigamma: “wu nǵnǵi.” Meiyē: “léné, sábarātené, kǵgana ngásō sábarātu, léné, kóá mei Deiāma Láfiātē tei, kúte fugūnirō, wu šiga šimniyē tsúruiya, ráǵéskī,⁴⁾ kónō meiyē keigammārō.

¹⁾ for áte wúga, see § 18.

²⁾ § 300.

³⁾ § 168.

⁴⁾ i. q. wu šigā šimniyen rúskia ráǵéskī.

Keigamma mána meibē pántse, tšítse, pántsurō létse, álam méogu ndurísō bóbōtse; nāntsúrō kašinyā, álam méogu ndurírō: “lénógō, ndúyē sabarátē, bália krígurō wu meiyē súnōtē, ‘léné kóa mei Deiamā Láfiátē tei, kúte, fugūnirō šimniyē šiga tsúruiya, wu rāgēsķi,’ kónō meiyē,” tse keigammayē álam méogu ndurírō. Álam méogu ndurísō mána keigammābē pántsa, wólta, pántsārō létša, sabaráta: kām kaligimōwa kómbūntse kaligimōntsúrō láptšin; kām kórōwa, kómbūntse kórōntsúrō láptšin, kām kanāmōwa kómbūntse kanāmōntsúrō láptšin; kām alfáterāwa kómbūntse alfáterāntsúrō láptšin: ngásō āntsántsā gótsa, sabaráta, nā keigammāberō tsa. Keigamma tšítse, sabarátē, fúgurō kótse, pátō meiberō kásšō. Kašinyā, keigamma pérlan tséptse, létse fúgū meibēn, meirō: “ngō, nā wúga súnōtemmáturō wu áptesķi,” kónō meirō. Meiyē: “léné, álla nīgā ngúrñontse!” tse keigammārō meiyē. Keigamma tšítse fúgū meiben, létse, pérntse tsétā, tséba, náptse, fúgurō kótse, álam méogu ndurísō šigā tságā ngáfōn, kríge mei Deiamāberō ábgāta.

Sándi bérnyin tšítsanātē, kábūntsa wáruwa nā mei Deiamāberō létsei. Lēgedányā, mei Deiamā sandigū kirúnyā, sabarátē, kóganāntse ngásō sabaráta, tsúrō bérñibēn tsúlūye, ngáfō bérñibēn dátsa, keigamma gurétsei, dúgō keigamma tse, sandírō tsegenáge; lebdála badigedányā, mei Deiamā keigammagā yóktse, tsetewólgi ngáfōrō. Ám keigammābē ngásō kúra kúra mei Deiamāyē tšétsē, lága tsétā, rōntsáa tsáte, gárurō kolótsegin, kógana ngásō, kríge tsádintē, tšétsē dátši. Keigamma kóganāntse ganáwa ngáfōrō wólta, mei Deiamāyē dátse.

Keigamma bérñirō kadínyā, meiyē labárntse pántsena, “šigā dátsa, kógana ngásō tšesšši,” tsa, mei pántsena; keigamma fúgū meiberō lēgányā, mei kúllugorō wátši: keigamma dāgáta, mei nāntsúrō tšeni. Meiyē šírō kām tsunōtē: “lénógō, šírō gúllógō, šigā kinōtesgányā, álam méogu ndurísō šigā tságā, nā mei Deiamāberō lēgedányā, ši mei Deiamā kirúnyā, rítse, tsegáse, kógana kúra kúra ngásō tšesšese, ši wólte nānirō tšin: wu šigā wánešķi, ši kāmurō wóltsi; létse, pántsēn náptse, kásagarni lintse, ganátse, pérni tšeregére, tsúlūge pányin, wu šimntse kúrri wánģi” kónō meiyē keigammārō. Keigamma nóngūtse; kásugar lintse, ganátse,

per tsergére, kilugō pátō meibēn. Kilugényā, kógana ñgásō nā tūlon dágáta, meiyē sandírō: “‘nándi lénogō, mei Deiamā teigō, wúrō kútogō!’ gasgányā, nāntsúrō lēgouwiā, šiga kirúwiā, nándi rínū, ām ḡgásō tšéšése, nándi kássū, nānirō kássō,” kónō kóganawārō meiyē. Kógana ñgásō mána meibē pāñgedányā, nōngūtsei, kām tši pērenṭema bágō; mei sandíga tsúrui. Meiyē lénogō, bália árogō nānirō, keigamma gadé ntsádeskē wóltū, lénū, tau, wúrō kútogō!” tšē meiyē.

Kóganāwa wóltā; pāntsārō lēgedányā, dīniā wāgányā, meiyē álam tilō bóbōtše, neigam tšō, kášagar lútsege, per krígebē tšō. Keigamma bēlin sabarátē, kóganāntše ñgásō gótsē, ábgatē, nā mei Deiamāberō. Keigamma létše, — káragā kúra mbétsi, ándin Deian párgān — káragātē kámtše, kótsē, Deia káragányā, mei Deiamābē yayántšesō karámintsēsō, ām bēlabē kúra kúra ñgásō tšítsa, dīniā bunyégányā, lemán ñgúburō gótsa, nā keigammāberō tsásātē, keigammārō tsáde. Keárūwa kúra kúra Deiabē ñgásō tšítsa, nā keigammāberō šsa, keigammārō: “mártegené, námne nā tūlon, ándi wóltē, lényē, mei Deiamātē teiyē, gēvē, nirō ntšiyē, pátorō wóltatēm,” kēda keárūwayē keigammārō. Keigamma mána keárūwabē pántše, lemán širō tsagútenātē ši tsémage, náptši nā tūlon.

Keárūwa létša, páton náptša, karámi Deiamābē bóbōtsa, yayántše bóbōtsa: “ñgō, yayándō bēla tárte tserágō,” kēda keárūwayē. Karámi Deiamābē tšítše, yayántše bóbōtše “áre, lényē nā yayandēberō, širō búrgō díyē! Teiyē, keigammārō yíyendé kwōya, Deia ñgásō keigammāyē tártše, kām ḡgásō tšétsō: yayándē tilō nan̄ga, kām bēlabē ñgásō pátsageiya, ñgalā gani,” tšē karámi Deiamābeyē yayántsurō. Yayáyē mána karámibē pántše, ámtše ñgásō bóbōtše, šsa kándegeirō; kašinyā, ámtše ñgásorō: “kándegeindē kúbétē, kām gadé áte šsēni nāndérō!” tšē ámtsúrō. Ámtše ñgásō kágentše pántša, nā tūlon náptsāna; mei, ši pántseni; širō kām tilō tsónōte, nāntsúrō létše, šigā bóbōtše; ši tšítše, nāntsārō kadinyā, kándegeilan kām gadé tilōma bágō, sai karámintsusō, yayántsusō. Šíyē karámintsúsorō: “áfirō wúgā bóbōskou?” gányā, sandiyē: “áre, ándi souártēogō: keigamma ššin, kēda, ándi pāñgeiyē, áfi díyēn? búrgoyē keigamma nāndérō šsē, šigā dányē, kó-

gana ñgásō yétsyē, pērntsa ñgásō mágē, lemántsa ñgásō mágē; létsei, kúrū wólta, nāndérō ísei, tsányin, pányenāté; átēmárō andi nígā bóbōntšyē gúlentsyē, pāné!" kēda Deiamārō karámiwāntsiyē kándegeilan. Šiyē karámiwāntsurō: "nāndi átēmárō wúga bóboskou? nāndi krígeté rínucwī kwōya, kássogō, bēla kolónogō wúrō, wu ndárāma léneskin bágō: keigammāte gani, mei tšin yāyē, wu kúeskin bágō kríge naŋga," kónō karámiwāntsurō. Ši, karámiwāntse ñgásō kentāntsurō tši fóktsāna nōtseni, šigā wátsei. Ši tšítse "pátorō, gágeskin," tse, tšítse, dágányā, karámiwāntse ñgásō tši fóktsāna, šigā tsátā, tsargére, tšinnā pérémtsa, keáríwa ñgásō bóbōtsa, ām bēlabē kúra kúra ñgásō bóbōtsa, dīniā bunyegányā, šigā fúgurō tsasáke, nā keigammāberō tsasáte¹⁾, keigammārō tsáde; wólta, pátorō tsa, lemántse ñgásō gótša, ām bēlabē wúra wúra ñgásō lemán tságūte, gótša, keigammārō tsasáte, lemán tsáde, keigamma lemántsa tsémāge, mei Deiāma múskōntsan tsémāge; wólta, pántsārō létsei. Lēgedányā, keigamma kām tilō bóbōtse: "abā kōa, lēné, keáríwa bérni Deiabēté, áfīma bágō, pántsān náptsā, kílántsa tsáde; mei Deiāma wúrō tsátā ilān, sádenāté agó ñgalā tsádi: wu bérnirō léneskīa, meirō gúlgē, mei ñgala sandirō meiyē tsebátsonō," kónō keigammayē keáríwa Deiabērō. Keáríwa ñgásō pántsān náptsei.

Keigamma tšítse, sabaráte, lemán širō tsádeña ñgásō gótse, mei Deiāma tsétā, per kádārarō šigā gótsege, fúgurō tsáke, tsábā bérnibē gógonō. Yimte dīniā bīnem, šigā belānden kekkógō²⁾, šigā belānderō kegutényā, ām wúra ñgásō tšítsa, létsa, širō nemétsagei: kóganāwa šigā fúgurō tsasáke, tsasátinté, ām kúrrū meiberō létseiya, sándi ámté dátsei; ši mei tsúrui, šiyē kóganawārō: "kólónogō sandiga, ndúyāye wúgā kú súrū —: búlturō dīniā wátši tsábālan, — ndúyāye kólónogō, wúgā wúse!" Átēma neméntse tšintsen nemétsin, dúgō šiga keigammayē fúgū-meiberō keátō.

Keátényā, mei šigā tsúrui. Kirúnyā, šiga kígórō: "nīma

¹⁾ The Accent of this form is also frequently on the first syllable, see § 81.

²⁾ This is the Causative Conjugation of *kónḡin*, see § 59. The reason why the radical *k* is not changed into *g*, as we might expect from § 76, is probably its being doubled, comp. § 66.

mei Deīāma Lāfīa tsānyinté?" tse meiyē, šiga kigórō. Šīyē meirō: "wīma mei Tšīgā kamāgunbē," kōnō meirō. Meiyē širō: "kōganāni dūbu yippādgemī, ŋgō, kū fugūnīrō, 'tsādīsganī' nēminté, kū nīga ntsāgutī fugūnīrō kōāngā, amānēmīyē," tse meiyē širō. Šīyē meirō: "ndārā sākemin yāyē, wu ŋgō, kū muskōnēmō gā-geski: āgō rāgemma dé!" kōnō meirō mei Deīāmayē. Mei Bōrnubēté, meimōūtši, nōngū-bāgō¹⁾ gōtšīa, ši tséteiya, tsétsšin bāgō, — bēla tilō, tsūntse Kātsegā, — kām meīga lebālātsenāté, šīgā tsāteiya, bērnī Bōrnubēn būntse tsārui bāgō, bēla Katsegātūrō tsebātsei.

Kōa mei Deīāma Lāfīāté, ši tsūrō yāntsībēn tšīntsen tīmīntse pīasgūa katāmbō, kēda ām wūrayē. Ši tāta ŋganāntseman māna pāntšin bāgō, dūgō wurāgonō. Wurāgānyā, ām wūrayē šiga tsūrō tsarāgena; atēmārō ši kērmei kibāndō. Kibandényā, ši agōntse gōtšīa, kām gadērō tšin bāgō, sai mālam Fulātabēsō gényā; mālam Bōrnubē tserāgenī; mālam Fulātabēsō širō wātsīsō ālla tsagōrin. Fulāta sāndi ŋgalā ganī, sandīwa mei Bōrnubēwa tabāksāni: atēmān mei Tšīgābē kālāntse gōgeda; tšītse, "mei mōlŋgin," tse, badīgānyā, šiga tsātā, bēla Katsegātūrō kesātō.

Kesātényā, karāmīntse tilō mbētši, tsūntse Salgāmi. Meiyē bōbōtse, kērmei Deīabēté keīnō. Deīāten Salgāmi šīma meīgō. Nabgānyā, yā mei Tšīgābē sō badīgonō; ši tšīrin: "meīwa Salgāmīwa būrgōntsa tilō: tatāni Kātsegārō tsebātsei; wu wūtsāni dātši." Ateṃa sōrō tšīrin, dūgō Salgāmīyē tšītse, ām wūra bērnī Deīabē bōbōtse, "mārtegenōgō, lēnōgō, yāni lōgōnōgō! yayāni mei Tšīgātē āgō tsūrō bērnī Deīabēn badītsenāté ŋgalā ganī, abāndē, kērmeilan yim degānāté, mei Bōrnubēga mōltšin bāgō. Ši tšītse, mei Bōrnubēga mōltšinté, āndi šīgā kolōnyēyā, bēla ŋgāsō pārtšin. Ateṃārō āndi karāmīwāntse kālā fōnnyē, šīgā teiyē, meirō keiyē: tšā ši nāptse ilān, ŋgāfon mei Bōrnubēga tsēgei kwoya, āndi širō manāgēnbā? Ōda²⁾ yānīga kōrogō, ām wūra, āgō yayāndē badītsenāté ŋgalābā šīntsen?" kōnō Salgāmīyē ām wūra bērnīberō.

¹⁾ bāgō is not an Adverb in this place, but the consequent of a compound; for if it were an Adverb, it would stand after the verb, see § 293. — For other compounds compare the foot-note on page 75.

²⁾ § 304.

Am wúra bérnibē mána Salgámibē pántsa, tsítsa, nā yáberō lésa, yárō: “ni tátānem, nōngū-bāgō abántsiyē tsédēni, ába abántsibē tsédēni, si tsítse tsédinté, tsā karámintsusō búrgō tsáde, šigā tsátā, meirō tsádeni kwōyā, mei gergátse, tsítse, Deiarō tsia, — ni, kërma “tátāni pátsēgī,” nem yírēminté, — krige mei Bórnuma-bēté, — ni kāsīgana nōnemū, andi kōángā nōnyē — tsā mei tsia, kāmūten, tátāten, ngásō kéntsírō wóltsei, ándi kōángāté, kurátēn ganátēn, keárítēn kemúrsōtēn, ngásō andigā satapádgī: átēma tátānem, mei Tsígātē tserágō. Ši tulóntsēlan dátsenāté, ngalā gēnya, ni yírēmīn “tátāni pátsēgī” nem; tátānémte, mei Bórnuma tsélsin bāgō, kërma lēnemū, Kátsegān rōntsúá nábgata; áte kár-gēnem bibíte, yírēmī! Salgāmi kërmeirō komānde fugūnemīn ganátsenāté, nígā ntséti; áfi gadé ni mánēmīn? kómbū mánēmírā¹⁾, kéntsā mánēmírā¹⁾? áfi mánēmīn?” tsa am wúra Deiabē yā mei Tsígāberō nemégāga. Kāmuyē mána am wúrabē pántse, tátāntse bóbōtse “Salgāmi áre, námné, yayánēmte ágō badítsenāté am wúra ngásō wúró gúlesā, wu páneskī; níyē ‘kërmei pándeski’ nem, kanánēm nuiya, ágō yayánēmīyē badítsenāté, badīnemū ntsátā, meirō ntsáde, ntsetepádgē: kalánēm pánde!” kónō kāmuyē tátāntsúrō.

Salgāmi kërmeilan náptse, kərbū lásge, ndi, yásge, dēge, úguāté, Fuláta badígonō kríгурō. Fuláta badígányā, “Fuláta bēlabē ngásō, am bēlabē ndiuyē Fuláta tsúruiya, tsétsē!” tsā; badígédányā, Fuláta pántsei. Pāngédányā, búrgon Fuláta Deiabē ngásō lésa, bēla tsúntse Gútsibátēn náptsa; nabgédányā, káyē kríгурō létsei, Deiāga móltsei. Salgāmi nántsārō kríгурō létšia, dútsa, kām tšéššīn, ilā ilān tsédi Deiabē ngásō Fulátayē tsémagī. Ágō Fulátayē búrgo lúsge krige Deiān badítsenāté²⁾ mei Tsígā nánga. Mei Tsígā sandirō agō ngalā tsédin: tsapádgī, sándi kerúnyā, átēmān búrgon Deiátēn kríгурō Fulátasoyē badítsa, ngéremtsa, dágonō. Dúgō Deiā dágányā, Deiān Bórnum párgátē, káragā kúra mbéšši; wónte Fuláta káragān fúgurō kóte badígēda. Bēla tilō tsī káragābēn, bēlátibē³⁾ tsúntse Kalálāwa. Fuláta tsítsa, káragā kótsa, tsā, bēláté ngéremgeda, yimté kām

1) § 316.

2) § 173.

3) § 140.

ngubū tšěššō, bēla Kalalawāten kāmuyē dēptsāni, kōāngayē dēp-
tsāni; kúrayē, ganáyē, ngāsō tsáruiya, tšěššīn; tšěššē, dátšia,
bēlaturō kánnu kolōtsa, bēlātē ngāsō kánnuyē tsēbū: sándi wólta,
lētsei.

Mei Bōrnūma pántšī; pāngányā, keigamma tsunōtē: “léné,
bēla Gútsibāten Fulátātē ngāsō rúmīa, áte támni, yētse!” tšē
meiyē keigammārō. Keigamma kríge gótšē; Gútsibārō kadínyā,
Fuláta ngāsō keigamma tsárui. Fuláta tšītsā, keigammagā tsá-
bālan káptsā; keigamma nántsārō kadínyā, lēbála badítsei. Ba-
digedányā, keigamma Fuláta rítšē, ngáfōrō wólti. Ngáfōrō wol-
gatényā, Fuláta šīgā dátsei ngáfōn, kām ngubū tšěššō. Kešē-
sényā, keigamma tsábā gótšē, bērnirō lētšī. Lēgányā, yim lētšē-
nāwa, meiyē šírō: “keigamma Máde, ni ntsúnōteskē: léné Gútsi-
bān Fulátātē ngāsō yónné, tšītsā! neškē, ntsúnōskē¹⁾); lēgāmīa,
Fulátāwa kirúmīa, kríge ndéorō wánem, kássem, kógana ngāsō
pīnem, tšěššē, ni nānirō kádim: wu níga ntsětseskin bágō, káša-
garneš mágeskē, kōāngā kamānémmō yiskin,” tšē meiyē keigamma
Mádurō. Keigamma Máde náteman mána meibē pāngányā, ká-
šagar lētšē, fúgū meibēn ganátšē, lētšē, ségerin nábgonō.

Nabgányā, kóa tilō, tsúntšē Áli Márēmi, mei bóbōtšē, íšē
nāntsúrō. Dāgányā, meiyē šírō: “ába Áli Márēmi, nima kū kei-
gammānigō,” tšē; kášagar gótšē, kóa keigamma Áli Márēmīrō
kášagar lútšēge; kóa Áli Márēmi, yimté šīgā bóbōtsei “keigamma
Áli Márēmīnin”²⁾ bóbōtsei. Mei keigamma bēlin páltšē, Fuláta
Gútsibān pāngedányā, ngāsō tšītsa, ísa, bēla, tsúntšē Dámaturū-
ten³⁾ nábgēda. Mei, Fuláta Dámaturun náptsei tsā, pāngányā,
“Fulátawātē, sándi áfi tsarágō nányin? Sándi Gútsibān ná-
ptsāna, keigammāni nōteskē; nántsārō lēgányā, ámni ngāsō tšěššē,
keigammāni dútsā, pátorō kádiō: kúrū Gútsibān tšītsa, ísa, Dá-
maturun nábgēda!” kónō meiyē.

Mei kóa keigamma Áli Márēmi bóbōtšē: “keigamma, Fulá-
tawāni nóngū-bágō gótsei: léné, sandigā bēla Dámaturūten sánige,
áte náten⁴⁾ labárntsa pánešganí,” tšē meiyē, kóa keigamma Áli

1) an abbreviation of *ntsúnōteskē*, see § 74.

2) § 153.

3) § 155, 1.

4) § 236, 1.

Márēmīrō. Keigamma tšitšę, sabarátę, kógana ngásō bóbōtšę, krīgurō ábgāta: keigamma fúgurō kótšę, kógana ngásō šiga ngáfon tságā, bēla Dámaturu lēgēda. Dámatururō lēgedányā, Fuláta ngásō sabarágata, keigamma gurétsei. Keigamma nántsārō lēgányā, kríge badítsei. Badigedányā, Fulátāwa kóa keigamma Áli Márēmīgā dútsei. Dūgedányā, ámtšę ngásō tšesěšę; keigamma Áli Márēmi bérnirō wólte, létši. Lēgányā, mei gergátši; gergátšę, keigamma Áli Márēmīgā yóktšę, kášagar tsémāge.

Kúrū kógana gadé keigamma tšō¹⁾, kášagar látsęge, keigamma kóganátę, tsúntšę “keigamma Dúnōma” šiga meiyē gálútšę. Šiyē tšitšę, kóganántšę tsáptšę, kúrū nā Fulátāberō wólgate. Wolgatényā, bēla tilō tsúntšę Tsagalárīten²⁾, keigamma létšę, náptši. Nabgányā, Fulátāwa labár keigammābē pántsei, keigammagā gurétsei: keigamma léturō nā Fulátasōberō wátšę, náptšena. Fulátāwa šiga gurétsei: kántāge pal kitōsō³⁾, náten tšitšę, Fulátāberō léturō wátši. Mei bérnyin labár pántšin, keigammārō meiyē kām tsunóte “širō gullógō, šiga nóteskē; kríge Fulátāberō lēgányā, kū kántāge tilō kótši, ši léturō rítšę, bēla Tsagalárīn náptšenátę, ši rítši kwōya, wólte pátorō, íšę nānirō!” Keigamma nā meiberō wólturō rítši, nā Fulátasōberō léturō rítši, ši nā tūlon nábgata, bēla Tsagalárīten.

Fuláta tsábāntšę wátseiya, šiga tsárui bágō: kántāgentšę ndí, ši nábgata nā tilon, léturō rítši nā Fulátāberō. Fulátāwa tšitša, sabaráta, ngásō nā keigammāberō, bēla Tsagalárīturō, diniā báltē kítényā, ísei nā keigammāberō Fuláta. Keigamma tšigányā, kán-gulei badítši: Fuláta šiga dátsa, bēla Tsagalárīten, per ngásō ngála ngalátę Fuláta tsánāge: keigamma tsábā gótšę, bérnirō légonō. Lēgányā, mei gergátši, ši kálāntséma sabarátę, “Fulátāberō⁴⁾ léngin“ tšę, badítšia, am wúra šigā dúptsei. Ši keigamma yásge kinótosō, Fuláta krīgurō sandirō targúrū⁵⁾, tsagásę, nāntsurō ísei: áfigei ši páton náptšin, Fuláta dúnōntsagā kótši?

1) Indefinite II of *yískin*. Compare the similar use of nr .

2) § 154, 1.

3) § 300.

4) § 134.

5) This is an unusual form of Indef. II, Conj. III, of the verb *gěreskin*. The more usual form is *targěre* or *targěrō*, see § 78.

Mei páton náptsena, krígurō sabarátinté, Fulátu ts̄tsa, nā meiberō kássō; tsa¹⁾, bérni kārāngedányā, meirō wōkita tsebátsā. Meiyē wōkita kirúnyā, wōkitayē meirō: “ni andíga sagámī kwōya, kalákēlē²⁾ kélēné, andyúa nyúa lebála bágō, námnyogō!” tsā Fulátasoyē, wōkita meirō tsebágedāna. Meiyē wōkitāntse³⁾ rufútse: “Fuláta kálma wu šíga gáskin tse, wōkita wūrō tsebátšin: wu sandíga gáskin bágō; Bórnu ngásō dátšin yāyé⁴⁾, wu Fuláta kal ts̄ígasgani,” tse meiyē, wōkita tsebágányā, sándi wōkita meibē tsárui. Fuláta sabaráta, krígurō nā meiberō tsei; ts̄a, fúgū bérnibēn dágéda ngásō nā tilōn. Keigamma tsúrui sandíga, tsúlūge; nántsārō lebólārō kadínyā, sándi keigammagā lebólārō tsátei, lebólá tsádin, sandyúa keigammāwa lebólá tsádin. Lebála dínū kau dábū badítsanāté, kau lásarsō, Fuláta kánguleirō wátsei. Keigamma kām tsunóté nā meiberō: “léné, meirō gúllé, Fulátáté dúnōnīga kótši: mei ts̄i Gédibēn tsúlūge!” tse keigammayē, kām kīnotō nā meiberō. Kóá létse, meirō: “tšíné, sábarātené, keigamma wúgā súnótō nānēmō, nírō, tšekē⁵⁾ gúlnťšekē: kríge Fulátabē áté dúnōntsega kótši; ni sabarátēm, yánēm fúgurō yákem, ts̄i Gédibēn lúge! tse, keigammayē wúga nānēmō skīnotō,” kónō kóayē meirō. Mei mána keigammābē pántse, sabaráte, yántse sabarátse, kalígimōlan ganátse, fúgurō tsáke, ts̄i Gédibēn tsúlūgī. Keigamma “mei tsúlūgī”⁶⁾ pāngányā, Fulátawārō ngáfō ts̄ō, meiga ngáfōn tségā, áptei Gédirō. Fuláta, mei bérni kolótse tsúlūgena kerúnyā, ngásō tsa, bérnirō támu: kām bérnibē ngásō tsúlūge, meiga tságā létsei. Mei létse, Kurnāwan náptši. Fuláta bérnyin náptsei.

Nabgedányā, meíte ši keári, tátāntse tilō tserágena, kásagar kérmeibē tátaturō ts̄i; keínyā, ām wúra ngásō ts̄tsa, nā legálíberō létse, legálirō: “ágō mei Amādíyē tsédenáté ngalābā? kitábū állabē nda⁷⁾ pérémné, rui! Meíte meits̄ia, ši nuíya, gadé galā-tsei⁸⁾: mei Amāde, ši rōntsúa tátāntsurō kérmei ts̄inté, ngalā

1) § 228.

2) This is another instance of a compound, lit. “head-tie”; see footnote to p. 87 and 75.

3) § 182.

4) § 326, 2.

5) § 331, 1.

6) § 332, 2. a.

7) § 304.

8) § 212, 3.

kwōya, kitábū wūné, kitábuyē űgalā tsényā, ándi kū pántseyē,” tsa ām wūrāyē legálivō. Legáli kitábū péremtse, kirínyā, ām wūrārō: “ágō kitábūlan degánāté wu nandirō gúlntsaskē, pánógō!” tse sandirō, “ágō kitábū gúltsenāté, mei rōntsúá nábgata, mei gadé ganátetę, kitábūlan wu rúsgani;” kónō legáliyē ām wūrārō. Ām wúra tsítsa, létsa, meirō: “ágō dimmāté űgalā gani; tsürō kitábubēn: mei rōntsúá nábgata, dúgō gadé kęrmeirō nápte, bágō tsürō kitábubēn,” tsánia širō ām wūrāsoyē, ši pántšin bágō. Fuláta bęrnyin nábgata; šiyē Kurnāwan náptsena, šyúa tatántúá. Tátántsetę¹⁾ tsántse Dúnōma, tilō Ibrám: tátoántse kām ’diyē, Dúnōma tserágena; atemárō, ši nuiya, űgáfōntsen kęrmeitę tatāntsurō tsędeni tse, tatāntsurō keinō. Ām wúra kasátsáni, táta ganá áfima nótšenirō²⁾ kęrmei abántsiyē tsinnāté, sándi kárgęntsayę tserágeni: meitę dúnōntsagā kótsi, ágō nemętsedána bágō, náptsā, šigā tsárua, dúgō ši gęrgátse, krige badigonō.

Badigányā, málam tilō, bęla Káneṁnyin, málam tilō mbétši, tsā, meiyē pántši. Pángányā, kógana tilō bóbótse, per tšō: “léné, bęla Káneṁnyin kóá málam Káneṁwa, labárntse tságutę, wu pánesganāté, mártęę, per áte šintse gótse, íse nānirō, šigā rúskia rágęski,” tse meiyē, kógana tilō kinótō nā málam Káneṁmāberō. Kógana tsítse, per tšétse, bęla málam Káneṁmāberō létse, málam Káneṁmārō; “ába málam, wúgā mei sunótō nānémmō, ‘mártegené, űgō per áte, šinęm góné, nānirō áre!’ kónō, ši űgā ntsúruiya ntserági, kónō,” tse kóganayē málam Káneṁmārō. Málam Káneṁma mána meibē pántse, sabaráte, kitábuntse gótse, per širō meiyē tšębátsenārō³⁾ tsębā, fúgū kóganāberō kótse, kógana šiga űgáfōn tsęgei; kašio⁴⁾ nā meibero, meirō: “űgō, wúga súrūmā šerágemī nem, kógana tilō, per yim, nānirō nótęm, kádiō: wúyę kátunōnem pángē, atemárō nānémmō kádiskō, kálláfiama!” kónō málam Káneṁmayē meirō. Meiyē: “ába málam, wu bęrnyin katambúskō, wurágóskō⁵⁾: sō krige Fulátabē íse, wúga yó-

¹⁾ § 334, 5. a.

²⁾ § 155, 3.

³⁾ § 155, 4.

⁴⁾ This is the 3^d pers. sing. in the Aorist, of the verb. *tsęskin*. It is more generally *kádiō*, and sometimes also: *kášyō* and *káššō*; see § 77.

⁵⁾ § 217.

geše, ʔeskē, dēgan kārūwa wūga fūšīn, námɡana; atemārō wu nīga bobōntséskē: álla lógōné, léneskē, Fuldātáté tsúrō bérnībēn tūlūgeskē¹⁾!” kónō meiyē málam Kánemmarō. Málam Kánemma, ši nána meibē pántšī, meirō: “námne, wu nirō álla logóngē, kábū máge tsétia krígenem góné, léné bérnirō: Fuláta nīga ntsáruya dátsei bágō,” kónō Málam Kánemmayē meirō.

Mei náptse, málam Kánemmagā gurétšīn. Málam Kánemma kidántse badítse, tséde; dāɡányā, kábū máge kitényā, meirō: “krígenem sánge, wúa nyúasō krígurō lényē nā Fulátasōberō: Fuláta sándi kōangá kwōya, kū ni tšírurum,” tse meirō. Málam Kánemma tšítse, sabarátē, mei Ámāde tšítse, sabarátē, tátántse, mei Dúnōma, tšítse, sabarátē, álam méogu ndurí sabaráta, tsábū bérnibē gógeda, krígurō bérnirō ʔsei; ʔsa, bérni kārāngedányā, mei Ámāde lúptšī.

b. Mana mei Dúnōmabē.

Mei Ámāde lubɡányā, tátántse, mei Dúnōma, ábántse šíte-rátšī. Dāɡányā, šyúa málam Kánemmāwa bérnirō, nā Fulátaberō létsa; bérnibē kálā kerúnyā, Fuláta ngásō tšítša, sandíga tsábālan káptsā, lebálārō málam Kánemma sandíga tsúrui. Málam sandíga kirúnyā, meirō: “ni áte, mána nirō gulntséskia, kónemmi!” tse meirō. Málam fúgun, mei ngáfōn, ʔsa, Fulátāwa²⁾ kálā fóktsei. Fokkedányā, málam kárgun tséde, tsúrō tšībī ganábēn, Fulátāsorō gepkígényā, Fuláta dátsāni, kángulei badítsei. Fuláta kángulei badítsāna, málamyē kirúnyā, meirō: “sandíga ngáfōn gei, yétse ngásō, sándi dátsei bágō,” tse meirō. Mei, Fulátāwa tsagášin kirúnyā, kógana ngásō pėrlan Fuláta dátsei, tšéššīn; dútsa³⁾, nā létē kábū tilowārō⁴⁾ sandíga kesátō. Kesátényā, kógana ngásō ngáfōrō wólta, bérnirō ʔsa, bérnirō katamúnjā⁵⁾, kábin Fulátabē ngubu; nā mei náptšanna bágō: kábū mágesō kábin Fulátabē

¹⁾ This verb being evidently derived from *lúgeskīn*, ought to have been mentioned in § 51.

²⁾ § 313.

³⁾ § 228.

⁴⁾ § 154, 4.

⁵⁾ This is the Conjunctival of the Verb *gágeskīn*, which is irregular in the 3^d person, see § 74.

*réptsei; kábin réptsa dátse, béрни perátsa, mei gáge, pátō abá-
ntsibēn náptse; dlam méogu ndurisō pántsān náptsa; kōa málam
Káñemma, meíye širō lemán tšō, létšī belāntse Káñemmō. Ām
Bórñubē káragábē ngásō, mei béрnyin nabgányā, beláfisō wólte¹⁾,
belāntsen náptšī. Fulátabē labármia pányen bágō, Bórñu kětširō
wóltsena. Mei Dúnōma kríge tsédin: ndáranýaye nā Fulátāwa
pántšīa, létse, ngéremtsin; Fuláta ngásō šiga rítsāna.*

*Fuláta tilō Pótēn mbétsī, tsúntse Málam Tságī Kátāgumma:
ši tšítse, sabaráte, Fuláta Pótēbē ngásō bóbōtse, nā meiberō krí-
gurō légonō. Légányā šyūa meíwa kríge tsáde, meíga yóktse;
mei béрни kolótsse, tsúlugī. Kílūgényā, meíte, ši táta ganá²⁾: meina
tilō kúra mbétsī, meitibē abántse kúra; meināte tsúntse Ngalei-
rúma Gámsemī, Gémsse Ámīna Talbārāmbē. Ateṃa íse, nā mei
Dúnōmabēn kérmei tsémáge, mei Dúnōmagā yóktse, Wúdirō létšī.*

c. Kérmei meina Ngaleirúma.

*Légányā, meina Ngaleirúma kríge tsesánge, béрñirō, nā
Fulátaberō íse, Fulátarō: “ni málam kwōya, wu nigā málam-
nyin kóntseskī; kóntsesganī kwōya, kū wu mei Ngaleirúmagā šú-
rum,” kónō Fulátarō. Fuláta málam Tságī, “wu málam” tse,
meíga gurétsin. Mei sabaráte, nāntsúrō légonō. Nāntsúrō lé-
gányā, málam Tságī tšítse, béрñiyen sabaráte, Fulátāwa ngásō
bóbōtse, sabaráta, tsúrō béрñibēn tsálūge, meíga sábāgēga tsábālan.
Mei íse, sandirō nátssege, kálā fóktsa, kríge badítsa; badigedányā,
mei sandíga dúnōn kótšī, péremta, meirō ngáfō tsáde, kángulei
bādígēda. Badigedányā, mei Fulátāwa tsagāšin tsúrui. Kirúnyā,
kōganawántsurō: “kōganāwa, Fuláta, ‘wu kōangá’ tse, íse, bé-
рñien³⁾ táta karáminibē yóktse, gáge, tsúrō béрñibēn náptšena; wu
nāntsúrō íseskin; skirúnyā, sábāsege tsábālan, ‘wu kōangá,’ tse,*

¹⁾ This verb is in the singular, by a change of the construction first intended, *beláfi* taking the place of *ām*, comp. § 338.

²⁾ This expression does not convey in Kanuri what we mean by “little boy”: it only represents the king as a young man, lacking the steadiness and experience of riper years.

³⁾ § 151, 2.

tugō sándi wúgā kerúnyā, dáturō rítsei, kángulei badítsei: ndúyāye pérntse ngalārō kántin tsétā, rúmtse múskōn ngalārō kámtse, kášagarntse ngglārō tsétā, ngáliöntse ngalārō tsétā, kú ndúyāye kōángáté¹⁾, kú nótseyē,” tse, kōganawántsuro ngáfō Fulátābēn. Kōganāwa ngásō pérntsālan Fuláta dútsa, nátsāga, Fuláta tšesššin: Fulátāwa tsagášin fúgun; kōgana sandíga tságei ngáfōn. Diniā sebā badítsanáté, kolótsāni, sandíga tšesššin, dúgō kēngal kikkurō. Kēngal kikkurúnyā, mei sandíga kolótsē, ngáfōrō wólte, bérnirō tše, tséptši.

Tšēbgányā, mei Dúnōmabē²⁾ karámintse meina Ibrám bó-bótse, ām wúra bóbotse, ām wúrarō: “wúte mei Dúnōma yóngē, kērmei nántsēn máskē, šíga yóñņeskē, Wúdirō létši; ngō karámintse, meina Ibrám, mbétsi; wúte, sandíte³⁾, abántsāwa wúa³⁾, ába tilō sasámbo, wu nántsān kērmei dúnōn máskin bágō; máskā, állayē tširágeni. Wúte, meínayē málamyē, lukrán, komándē pēlēsege, nōņeskī, kitábū komándē pēlēsege nōņeskī; kitábū kirusgányā, kitábuyē: ‘kām kērmei dúnōn tšēbándin bágō⁴⁾,’ tse kitábuyē, wu kiruskō. Ágō tšeskē, kērmeité nā tátānibēn másganáté, Fuláta kálma tše, Bórnu móltsē, bérnirō gáge, pátō meibēn náptšinté, átēmā kárgeniyē wátse, kidískō.” Am wúrarō: “mártegenógō, wúte mánāndō kōñgin bágō, mána kitábubē kōñgin bágō; kášagarté meina Ibrámmō⁵⁾ wu yiskī: kērmeité kágentsa, kágē gani,” tse mei Ngaleirúmayē ām wúra bérnibērō. Gulgányā, ām wúra bérnibē meina Ibrám bóbotsa; kándegeirō kadinyā, meina Ibrámmō: “abándō kúra kášagar abándobē ši dúnōn nándon tsēmāgin bágō, kášagarté níró ntši, níma meígō,” tsā Ibrámmō.

d. Kērmei mei Ibrámbē.

Mei Ibrám gáge, pátō abántsibēn nábgonō. Náptsenáté, wu sárbíté bágō, pádgeskī. Ágō mei Ibrámyē ngáfōnyin tsédēna, wu nōņegani: wu kēntširō wólngē, Pótērō satúlugī ládorō, wúgā saláde: lókte mei Deiamábē wu rúskī, mei Ámādibē rúskī, mei Dúnōma tátāntsibē wu rúskī, meina Ngaleirúma karámintsibē

¹⁾ § 168.

²⁾ § 140.

³⁾ § 334. ō. b.

⁴⁾ § 223.

⁵⁾ § 335.

wu rúskī, meina Ibrámbē rúskī, mei Deiamābē karámintse Salgámibē wu rúskī.

Ágō rúsganātema nírō nemēneskin, rúsganíte nemētsasgani. Ágō rúnmi nemēnemīa, pánemmi nemēnemīa, ŋgalā ganí, wu nónesgana, dúgō bēlāndēman pádgiguskō. Mána nírō gúllesgana, átē ŋgásō wu nónesgana, rúsgana, pánesgana: ágō tsúrō Gázirbēn degdnātē wu nónesganíte ŋgubu bágō. Tagardá átē rufūnemmatē, nā kām Gázirbēn karánem, pántseiya, nírō: “kóá mána átē gúlentsenātē Gázirnyin katámbō” tséda nírō. Ágō gédintse bágōtē, nemérō, šī áram: ágō gédintse nónemmatē, šītema nemēnemīn. Kérma wu bágō, dúgō mánātēga nā gadén nemēnem, kām gadé pántšīa, mánānite tsírē gani kwōya, kóá pántsenātiyē nírō: “ába málam, kóá Gázirbē mána nírō nemēntsegenātē, kátugüntse mánātē, nírō tsírē, nemētseni,” tse, ni pánemīa, šim ŋgalān wúga šúrumba? — Wu belānden fúgū málamwa¹⁾ kúra kúrabēn námnesgana, nemēntsa tilō tilō wu pánesgana; atēdrō wúyē nírō ágō nónesganātē nemēneskē, ni páné! Mánānite bérni Bórñubēten, nemēnem, pántseiya, wírō tsírē šédō, “kóátē kantámbū Gázirbē” tséda. Átema dátši tilōtema.

8. Mána málam Lámīnu Šógen bobōgátabē.

a. Málam Lámīnu álla logótšin meirō.

Wu Bórñun námnganātē, sagáni méogu legárri, Fuláta Bórñun tsítse²⁾, tsédi Bórñubē ŋgásō krígen tártse²⁾; dāgányā, bérni Bórñubē gáptse; gáptsenātē, Fulátāwa ŋgásō tsáptā, saba-ráta, bérni Bórñuberō kásiō. Kašinyā, isa, bérni kārāngedányā, kógana bérñibē ŋgásō Fulátagā tsáru; kerúnyā, létsā, meirō: “ŋgō Fuláta nānémō lebdálarō ššin” gedányā, meiyē sandirō: “lénogō, keigammārō mánāgenogō, tsítse, tsúluge, sabátsege, yóktse!” tse meiyē kóganāwa bérñiberō. Kóganāwa bérñibē mána meibē pántsā, nā keigammāberō létsā, keigammārō: “ába keigamma,

¹⁾ § 195.

²⁾ § 336.

meiyē, tšyē, nūrō gūlentšyē ‘sabarātené, pērnēmō bei, luge, Fulātāwa nāntsūrō krīgurō tšeitē sabbāgené, sandīgā yōnné, ngáfōrō wóltā!’ kōnō meiyē,” kēda kōganāwa bērnībē keigamwārō. Keigamma māna meibē pāntse, sabarāte, dlamī mēogu nderí¹⁾ bóbōtse, dlamī mēogu ndurisō nāntsūrō tša; kašinyā, keigamma tšitse, pērntsūrō tšēbā, fūgurō kōtse, dlamī mēogu ndurisō šiga ngáfōn tságā, tšinnā Pótebēn tša tsálāge, Fulātāgā káptsa, lebálārō badīgēda. Badīgēdányā keigamma krīge tšēdin, Fulāta tšēšēšin, Fulātayē kōganāwa tšēšēšin; kešēšényā, kōganāwabē kām gubū tšēšēši, Fulāta keigamma gā dūnōn kōtsei. Kōgedányā, keigamma kām tilō tsunōtē nā meiberō: “léné, meirō gullé, Fulātātē wūgā dūnōn kōsei, mei tšinnā Gēdībēn sabarāte tsulugū” tse, nā meiberō kām kinōtényā, kāmte létse, kātunō keigammābē meirō gulgányā, mei māna keigammābē pāntse, sabarāte, yāntse gōtse, ngáfō kaligimōben ganātse, ši pērntsūrō tšēbā, kōgana nāntsībē ngāsō sabarāta, pērrō tsābā, mei yāntse fūgurō tsāke, ši ngáfōn yāntse tšēgei; kōganawāntse ngāsō šigā ngáfōn tsāgei. Tságā, tšī Gēdībēn kelūgényā, keigamma labār mei tsulūgenābē pāntši. Pāngányā, keigamma Fulātawārō ngáfō tšō, meiga tšēgā ngáfōn, āptei, pēsgāntsa Gēdirō tsāde. Fulātāwa, mei bērnī kolōtse, tšī Gēdībēn tsulūge, pēsgāntse Gēdirō tšinna, kerūnyā, sāndi mei tšēgāšī nōtsei. Mei tšēgāšī nōgedányā, Fulāta ngāsō tša, bērnirō tāmū, nāptsei. Mei tšēgāse, létse, bēla Kurnawāten²⁾ ši nāptši: ši Kurnāwan nāptšena, Fulāta bērnien nāptšāna.

Kāntāge yāsge kitényā, mei labār Mālam Lāmīnubē pāntši: mei kām tilō bóbōtse, pēr tšō, “yāte, mālam Lāmīnurō yē, mārtege, pēr dte šintse gōtse, tše, wu šigā rúskia rāgēski” tse mei kōagā kinōtō. Kōa tšitse, pēr tšētse, nā mālam Lāmīnuberō pēr tsāte, kōayē: “āba mālam Lāmīnu, wūgā mei nānēmō sūnotō: mārtegené, ngō pēr dte šinēm gōné, dre, nāntsūrō lēnyē, ši nīgā ntsūruiya tšerāgī yonō,” tse kōayē mālam Lāmīnurō. Mālam Lāmīnu māna kōabē pāngányā, tšitse, pāntsūrō létse, sabarāte, kitābūntse gōtse, nā kōāberō tše, pēr mūskō kōāben tšēmāge, tšēbā, šyūa kōāwa nā meiberō kāsō. Kašinyā, kōayē létse, meirō: “mei

¹⁾ nderí and ndurí were probably at first ndirí.

²⁾ § 168.

kómāni, nā wiyā sūnōtemmāté wu nāturō léneskē, íseskī: kóá, 'léné, bóbōné', nānémmō íse, šigā rāmā rágenū, tsámmāté, ŋgō, ši bóbōngē, íši" kónō kóayē meirō.

Meiyē málam Lámīnuga kirínyā, bóbōtse; nāntsūrō kadínyā, meiyē širō: "ába málam, wu labárnem pāngasgányā, wu kām tilō nānémmō nōteskē, per yiskē, tsáte, nírō nšō, 'perťé šinem gónem, áre nānirō, wu nigā ntsúruskia ntserágeskí' neske, atemárō wu nigā bobōngóskō, ágō bobōntsésggnāté, wu nírō gulntséskē, páné!" kónō meiyē málam Lámīnurō. Málam Lámīnu meirō: "áfi rónémyē tserágō, wúgā bóbōsgam?" kónō málam Lámīnuyē meirō. Meiyē: "ágō nigā bóbōntsésggnāté: Fuláta tsédīni ŋgásō tártsa dátsi¹⁾, ám 'gásō tšeséšē dátsi, wu bérnīnyin nábgata, Fuláta ŋgásō nā tilon tsáptā, tšítsa, sábaráta, nānirō ísa, wúga tsúrō pānibēn yóyesā, wu sandirō bérni kológeskē, íseskē kaúlan nábgoskō: mártegené, — ni málam, labárnem kūrē pāngóskō, — wúrō, mártegené, álla lógōné, állayē, wúa nyúasō bānāsāga, Fulátāté, sandíga léneskē, tsúrō bérnīnibēn yónneskē, tsálūge; létseiya, wu nāni pándeskē nángīa, ágō rónémyē tserágenāté, wu nírō nšéskō," kónō meiyē málam Lámīnurō. Málam Lámīnu mána meibē pántse, meirō: "léné, námné! ágō állayē tsédinté, állātema ši nótse, kām nótseña bágō: wu nírō álla logótsoskō; logóneskē, lógōnité állayē tsémāgī wu nóneskīa²⁾, nírō gulntséskē, sábarātené!" kónō málam Lámīnuyē meirō.

Mei mána málambē pántse, pántsen náptsena, málamga tsúrui. Málam Lámīnu búnyeyē álla logótsin, kuiyē álla logótsin, dúgō kábū túlur kitényā, tšítse, nā meiberō létse, meirō: "sábarātené, Fulátasōté, álla kóreškē, kórōnité sandíga tsétei: bália, sábarātené, wúa nyúa lényē, Fulátāté nigā šimtsān ntsáruiya, sándi dátsa, nigā lebálārō guréntsédāni," kónō málam Lámīnuyē meirō. Mei mána málambē pántse, kóganāntse ŋgásō bóbōtse, keiganmāntse bóbōtse, alam meōgu ndurísō bóbōtse, sábaráta, tšítsa. Málam Lámīnu fúgurō kótse, mei šiga ŋgáfon tségeiwa³⁾; ábgatányā, kógana ŋgásō sandíga ŋgáfon tságā: kábūntsa yásge tsábālan bótsa, yim kéndēge tsétenawāté⁴⁾, bérnirō nátsagei.

¹⁾ § 303, 2, b.

²⁾ § 242.

³⁾ § 199, 3.

⁴⁾ § 208.

Nāgegányā, kóganāwa ṅásō tséptsā pērntsālan, sabarāta, málam Lámīnu sandirō álla tsugóre dāgányā¹⁾, Fulāta tsūrō bérniben meíga tsáruí; kerúnyā, ṅásō sabarāta, ṅáfō berniberō tsálugī. Kelūgényā, Málam Lámīnu, Fulāta sabarāta, tsálugū, kúrtāna ṅáfō bérnibēn, ši tsúrui; kirúnyā, meirō: “áte sandirō mánāgemmi²⁾, wu nírō ‘mánāgené!’ neskiā, ni sandirō mánāgené, wúgā wúsené, áte múskō nótúwi!” kónō málam Lámīnuyē meirō. Mei mána málam Lámīnubē pántse, šigā tsúrui. Málam Lámīnūté, — ši, tsībīntse kárgunbē ganá laga nántsen ‘bétši³⁾, tsūrō lifúntsibēn, — kógana tilō per doíwa bóbōtse, tsībīntse kárgunbēté lifúntsen gótse, kógana per doíwaturō tšō; kóganaturō: “ándi ṅásō tšinyē, nā Fulátāberō lényēya, Fulāta tšítsa, andiga sabásageiya, andyúā sandyúā kārāntēya, tsībīte, múskōn tām, pērņem ṅéremnem, nā Fulátāsōberō lényēya, tsībīte Fulátāsorō gébgem, ni wóltem, nāndērō ísenūa, ándi nā Fulátāsōberō lényēya, Fulāta andiga dátsa⁴⁾, guréšedāni,” kónō málam Lámīnuyē kóganārō.

Mei málam Lámīnugā guréšīn. Sāndi ṅásō tšítsa: málam Lámīnu fúgurō kótsē, mei šiga ṅáfōn tségei, šyúā meíwa fúgūn létsei, kógana bérnibē ṅásō sandiga ṅáfōn tságei. Létsa, Fulāta kārāngedányā, málam tsībī gótse, kóā per doíwārō tšō. Kóā per doíwa pērntsēlan ṅéremtse, létse, Fulátāsorō tsībīte géptsege, pērntse kálaktse, nā meísōberō⁵⁾ kadínyā, meísorō: “tsībīte wu yáskē, Fulátāsorō gébgeskī” gányā, málam meirō: “léné nā Fulátāsōberō, kōganāngem ṅásō tši tilórō tšítsa, nándi ṅásō lénógō, Fulāta ntsáruíya, tšegásō⁶⁾: kūtē Fulāta dátse, lebálarō — wu málam Lámīnu dāgáta⁷⁾ dúgō⁸⁾ — Fulāta níga lebálarō ntšitāni,” tse málam Lámīnuyē.

Mei, kóganāntse ṅásō sabarāta, tši tilórō nā Fulátāberō légeda; légedányā, Fulāta sandiga kirúnyā⁹⁾, kāngulei badītsi.

1) § 247.

2) § 332, 4.

3) § 267, 1.

4) § 125, 4.

5) § 210.

6) Another form is *tšagásō*, see § 77.7) This use of *dāngin* for the verb “to be” is peculiar and might have been noticed in § 231.

8) § 296, 7.

9) § 336.

Badigedányā, málam Lámīnu Fuláta kángulei badítsāna kirúnyā, meirō: “Fuláta kángulei badítsei, sandíga ngáfom gei, yétse! Fuláta kú dátsei bágō,” tse málam Lámīnuyē meirō. Mei kóganántse ngásō ngáfomwa Fuláta dátša, tšesěse, bérnirō kesakényā, tsúrō bérnibēten ngásō, kógana támū, tšesěse; tilō tilō gáptsenáté tsagásē, belāntsārō létsei. Kríge meibē nasárte, mei gáge tsúrō bérnibēn, kábūntsa máge, kábin Fulátabē réptsei. Kábin Fulátabē réptšā dátse, bérni perátsa, mei gáge, bérniyen¹⁾ náptse, yántse bóbōtse, tse, náptse, kógana ngásō pántša perátsa, náptsei. Napkedányā, andi Bórnu bē ngásō kunótēn, “Bórnu ngalátšī” nyē: nduyē belāntsurō létse, belāntsen náptšī, meiyē bérniyen náptšī.

Nabgányā, meiyē málam Lámīnugā bóbōtse, wusétse, málamgā tsúgōre, “málam Lámīnu, lemán ‘dásō nánier rágem?” tse šiga kígorō. Kígōrényā, málam Lámīnuyē: “wu lemán naŋga ganí belányin tšéneškē, kádiskō nānémmō: áfi lemánnō yegdeškin? wu lemán wáneškī, wúrō kálugū tilō sálānibē²⁾ šimīa, wúga sētī, per tilō wúrō šē, šini góngē, belānirō léneškē: ágō nírō disganáté, wu ganí diskō, álla tilō wúa nyúasorō bánāsāga, Fulátāté bérni-nēmīn yóinnem; pānem pāndem, nānnemmaté, wu rōnyē³⁾ tserágī: wúgā sárdugé, wu belānirō léneškin!” kónō málam Lámīnuyē meirō. Mei mána málam Lámīnubē pántse, kálugū tilō širō tšō, tsóga málambē tilō širō tšō, leima tilō širō tšō, dairē ngáfanántse tsáktibē širō tšō, per ngala tilō širō tšō, kām yásge tsetúluge, málamga tsasárduge, belāntsurō tsasáte; wólta, tsa, pántsan nábgēda.

Mei tsúrō bérnintsibēn náptšena, Bórnu ngásō kétšitse, labár Fulátabē pányen bágō, dúgō sága tilō kítényā, — Fuláta tilō, tsúntse málam Tságī, tilō, tsúntse Bókōre, sándi ndisō Kátāgumnyin kárgū; wu sandíga nónešgana: — sandiyē tšitsā, nā meiberō lebalārō kašinyā, mei labárntsa pāngányā, nā málam Lámīnuberō kām tsúnōtení. Málam Tságīwa Bókōrēwa labár málamtibē sándi

¹⁾ perhaps the original form of the now more usual *bérnyin*.

²⁾ lit. one shirt of my prayer, i. e. one prayer-shirt or surplice for me, § 137.

³⁾ § 193.

pántsāna, nā málamberō mei kām tsunōtenitę sándi pántsāna: tšítsa, lebólārō nā meibērō kašínyā, mei keigamma bóboťse; kadínyā, keigammārō: “ngō Fuláta Pótēbē, málam Tságī, tsányintę, lebólārō nānrō ĩsei: álam měogu ndurisō bóboťné, kógana bérnibē ngásō bóboťné! lúgogō, sandíga sábagēnogō, yōnnogō, ngáfōrō wólta!” tse keigammārō meiyē. Keigamma mána meibē pántse, wólte, létse, dándal kúrālan dátse, álam měogu nduri bóboťse: álam měogu nduri sabaráta, nántsúrō ĩsei. Kúrū wólte¹⁾, kógana bérnibē ngásō bóboťse: kógana bérnibē sabaráta, nántsúrō ĩsei. Kašínyā, ši tšítse, pérntselan tšéba, náptse; dāgányā, kógana ngásō bóboťse, šiga ngáfōn tságeiwa²⁾ nā Fulátāberō lēgedányā, sandyúa Fulátāwa lebólā badígedányā, Fuláta kánquleirō wátsei, kógana Fuláta tšesššin, Fuláta kógana tšesššin: sándi ngásō, kām tilōma kámāntsúrō³⁾ tsegásēna bágō. Mei gergátse, páton tsúluge; nántsārō kadínyā, keigammārō: “ni, Fulátāwa nyúa dínā wágonosō⁴⁾ gáduwī, dúgō kau dábū kitō; kau dábū tséte-nāsō, ni Fuláta yókturō nírō tegērī kwōya, áre, bérnitę sandirō kolónyē, lénýē, áte⁵⁾ kóganāndē ngásō Fulátayē tšétse dátseni,”⁶⁾ tse meiyē keigammārō. Kalákta, Fulátārō ngáfō tsáde, tsábā Kurnāwabē gógēda. Fuláta mei tsábā Kurnāwabē gótsēna kerúnyā, sándi meiga ngáfōn tságā, dútsa, kām ’gúbū tšesšsō. Kešššényā, mei sandirō bérni kolótsege, kóganāntse ngásō góťse, létse, Kurnāwan náptsega.

Bórnu ngásō, ágō kómbubē bágō, kánayē kām ’gásō tšétšin: Fuláta ām bēlabē kolótsa kidā kúlobē tsádin bágō⁷⁾, kómbū búrgo degánātę ngásō ndúyē tsábū dátši; nā lénēm, kómbū mángēm, tšibumma bágō: kána kām ’gásō tšétse dátši; dúnō Bórnu bē ngásō Fulátayē tšēmagī. Kām Fulátayē rítšenātę Šša tilō loñ rítšenāgō; Sóaturō sándi manátsagei bágō; Ššayē rúntsān náptsāna, Fulátayē rúntsān náptsāna. Kām šiga kánayē tséteiya, létse, nā Ššabēn náptšin; kām Fuláta tserágena, Fulátābēn náptšin: wu tsúrō Ššabēn námqana. Mei ndirō Fulátayē bérniyen tšetúlūgenātę’ wu rúsgana. Lóktetę málam Lámīnuyē ši bēlantse Kánēmnyin⁸⁾

1) § 331, 3.

2) § 199, 3.

3) § 149.

4) § 300.

5) § 327.

6) § 303, 2, a.

7) § 257, 5, b.

8) § 335.

nábgata; mei Dúnōmayē Kúrñāwan nábgata; wüyē tsúrō Šóabēn námga; lóktetē, wu áigallyúa, dúgō pádgigeskō.

Wu pádgesganātē málam Lámínūtē Bórñūnyin kām šiga málam Šógen bóboṭsa pányendé, šigā málam Lámínūnyin bóboṭsei, dúgō wu kológóskō; ši Šóge tsányintē wu kentšingna, dúgō¹⁾ labárntse tsédi Afūnobēn wu pāngóskō, ši Šógen bóboṭseitē. Ágō šimnyin rúsganātē šima wu nírō gulntšéskín; ágō rúsganūtē nírō gulntšéskē argalámñemín rufútsammí.

b. Málam Lámínūtē, ágō tséde kérmei ngáfōnyin tsebándenātē.

Málam Lámínu ši mei Bórnumārō álla tsugóre, mei Bórñūma Fulátayē šigā rítsāna, barga ši málam Lámínuberō náptsāna, šyúa mei Bórñubēwa kátēntsa kētšī, lebála bágō. Mei Bórñubē, kábū tilō, ām wúra bélabēye nāntšurō ísa, šírō: “mei Ibrám, ni, málam áte, sábarátemmí kwōya, íse, kérmei nāñemín tšimogō²⁾,” kēda ām wúrayē mei Ibrámmō. Mei Ibrám mána ām wúrabē pántse, ilān wókita rufútsē Wádairō: “mártāga, ísa nānírō, wúga bánāsāga; kóa málam Lámínu áte kérmei nányin mágō tserágena: sándi ísa, wúga bánāsagāni kwōya, málamtē kérmeite nányin tšimogō³⁾” tse, wókita rufútsē, mei Wádaiberō tsebágonō.

Tsebágányā, mei Wádaibē wókita mei Ibrámbegā kirúnyā, tsúrō wókítābēn, mána mei Ibrámyē šírō tsebátsena ši tsúrui, tsúrō wókítābēn. Kirúnyā, kóganāntse ngásō bóboṭse; nāntšurō kašinyā, šiyē kóganawántsurō: “kóganāwa, wúma nandiga bóboṭtsaskō, mei Ibrám wókita wúrō tsebágonō, wu wókítātē péremneskē, kirusgányā, mána tsúrō wókítābētē mei, Ibrámyē gonō: ‘mei Wádaibē mártēge, krige⁴⁾ wúrō tsebátse; wúrō krige tsebátseni kwōya, kóa málam Lámínu áte nányin kérmei mógō tserágena,’ kónō mei Ibrámyē, mána tsúrō wókítāntšibētē; atemārō wu nandiga bóboṭtsaskē, ‘mána wókítābē pánógō!’ neškē, atemārō bóboṭngedaskō,” kónō mei Wádaibeyē kóganawántsurō. Kóganāwa mána mei Wádaibē pántsa, wólta, létsa, sábaráta, káreintsá krígibē gótsa, pērntšārō tsábā, nā meiberō sándi ngásō káššō. Kašinyā, mei

1) § 296, 7. 2) 257, 5, b. 3) from mágeskín § 74. 4) § 337.

Wádaibē kōganawántsę sabarátu, krígurō nāntsúrō tsāna kirínyā, ši tšítse, pátorō gáge, sabaráte, tsúlūge, nā kōganawántsiberō kádiō. Kadínyā, kōganāwa mei sabarátęna tsáru. Kerínyā, meirō: “mártegené, fúgurō kóné, nā andiga sásāteminté sásáté, ágō rágemmaté andirō pelēsegámīa, ándi nírō tšídijē,” kęda kōganāwacyē mei Wádaiberō.

Mei Wádaibē mána kōganawántsibē pántsę, fúgurō kótse; tsábā gótsa, nā málam Lámīnuberō ábgāta. Málam Lámīnu, ši mei Ibrám wókita rufátse, nā mei Wádaiberō tsunótęna, mei Wádaibē íse, širō bánātsege tse, wókita tsunótęna, — málam Lámīnu nótse. Wádai kríge tsúgūte; bęla málam Lámīnubē kārāngányā, kām tsunóte: “lénógō, málam Lámīnurō gúllógō, wu nāntsúrō lebálārō kádískō; sabaráte, bálta, dínīā baltétšīa, wúa šyúa, lénekē, kálā fóktsiye!” tse mei Wádaibē kām kīnotō nā málam Lámīnuberō. Málam Lámīnu mána mei Wádaibē pántsę, ām belāntsibē ŋgásō bóbótse; nāntsúrō kašínyā, šiyē ām belāntsiberō: “ām belānibē, ndúyē létse, pántsęn sabaráte ŋgalārō! kátę mei Wádaibē ísęna, túgō sándi, dínīā baltétšīa, nānírō ísa, wúa sandyúa kríge badńyęn, gęda wúrō kām kēonótō: wúyē nandígā bóbontaskē, ‘mánātę pānógō!’ neškē, atęmārō wu nandígā bóboŋgedaskō,” kónō málam Lámīnuyē ām belāntsiberō. Ām belābē mána málambē pántsę, ndúyē wólta, pántsārō létse, sabaráte krígibē sabaráta¹⁾, nā málamberō ām ‘gásō káššō; kašínyā, málam āmtsęga tsúru; kirínyā, málam tšítse, pátorō gáge, sabaráte krígibē sabaráte, nā āmtsiberō kádiō. Kadínyā, fúgū āmtsiberō kótse, nā krígiberō ábgāta; ábgatányā, ši fúgun, ámtsę ŋgásō šiga kádugūn tságei, nā mei Wádaiberō lęgęda.

Lęgedányā, mei Wádaibē kríge málam Lámīnubē nāntsúrō tsāna, ši tsúru. Kirínyā, syúa kōganawántsua tšítse, létse, šyúa sandyúa kálā fóktsi lebálārō. Kálā fokkedányā, mei Wádaibē málam Lámīnubē ām ‘gúbu tšétšī. Málam Lámīnu ámtsę ŋgúbu sánūna kirínyā, káŋgulei badńsei. Wádai málam Lámīnu káŋgulei badńsęna kerínyā, sandígā dńtsei, málam Lámīnu tse-gášin, Wádai sandígā dńtsei. Málam Lámīnu bęla kolótse, létšī

¹⁾ § 341, 1.

bēla gadērō. Wádai málam Lámīnu bēla kolótsena kerúnyā, wólta, ísa, bēla málam Lámīnubē ngásō kánnun wártsa, lemán gótsa, wólta, bēlāntsārō létsei.

Málam Lámīnu, Wádai bēlāntsurō wólte, létseña, kirúnyā, ši tšítse, ámtse ngásō bóbōtse, wólta, pántsārō ísei. Kašínyā, bēla ngásō Wádaiyē kánnun wártsena, ñem tilōma dágáta bágō, lemán ngásō Wádaiyē gótse, létši. Málam Lámīnu ámtsúa kárgentsa kútū, mána neméšadāna¹⁾ nótšāni; kałántsā tsédigārō tsasáke, pántsān náptsāna, ágō tšédēna¹⁾ nótšāni. Málam Lámīnuyē ām bēlāntsi-berō: “ndúyē pántse perátse, náptse, dúgō állayē tsédinté²⁾ ándi ruiyogō³⁾,” tse ámtsúrō. Ámtse ndúyē pántsa perátse, náptsei.

Nabgedányā, mei Ibrám ši bēlāntsen náptsēna, Lámīnu šiga mbēlātšīn ntšéotsorō⁴⁾; mei Ibrám ši nótšēni. Málam Lámīnu tšítse, nā mei Ibrámberō légonō. Lēgányā, “wu nirō bánāntse-geškē, Fuláta ngásō yóññem, káragāntsārō létse, ni páññemín nám-ñemma, wúa nyúa mánāndē tilō; wu nígā tsúrō tilon ngítaskō, ni wúgā tsúrō ndin skitām, wu nígā ntšerágesgana, ni wúgā wášenmāté⁵⁾ kū wu nóñšēki: ni léñem, Wúdairō wókita tšebāñem, Wádai íse, wúgā šéše, ni namné⁶⁾ ñem. Wádai ísa, wúga pányin yógesā, kámni ngásō tšeséše, bēlāni kánnun wártsa, lemánni ngásō gótsa, Wádai bēlāntsārō lēgēda. Wu Wádai létšāna kirusgányā, wólteskē, bēlānirō íšeskē, tsédīni peráñšeskē, ámni gáptsenāwa ná-geiyē. Wúa nyúa sóbāndē kúté páryyē: wu nígā ntšepádgeskīa, kām íse, níga múskōnyin tsémāginté, wu tsúruskō,” tse málam Lámīnuyē. Mei Ibrámga tsétā, debágonō fúgū kōganawántsibēn: kōgana tilōma šírō bánātsagāni, šigā šimnyin tsáru, dúgō málam Lámīnu šigā kipátkō pántšēman, mei Ibrámte.

Kipadgényā, málam Lámīnu gáge, pántsen náptši; nabgényā, ām bēlāntsi-berō ām mei Ibrámberō ngásō bóbōtse; kañdegeintsúrō kašínyā, šiyē sandírō: “kām wúgā séganāté wúrō náñen gúleşe pángē; kām wúgā ségānité, ‘wu níga ntšégasgani’ tse gúleşe pángē,” kónō ámtsúrō káñdegeilan. Ámtse mána málam Lámīnubē pántsa, šírō: “ándi ngásō níga ntšegeiyē: áfiyāye níyē rá-

1) § 253, 1.

2) § 333, 1 and § 170.

3) 238.

4) § 252.

5) §§ 173 and 324.

6) § 238.

gemmāte šima āndi rāgē, āgō wānēmātē, andiyē wānyē”, *kēda ām̄tsiyē mālam Lāmīnarō. Mālam Lāmīnu šī kērmeirō nāptšitē, ām wūra ngāsō nōtsei; nōgedānyā, šiga Lāmīnun bōbōtsei bāgō, Šōge Lāmīnun bōbōtsei: šiga Šōge Lāmīnun bōbōtseitē, ām lār-dibē ngāsō, kōa mālam āte nēmāmālam kolōtši, kērmei Bōrnubē mūskōntsūrō gāgite, ndūyē nōtši. Nōgedānyā, kām šigā mālam Lāmīnun bōbōtēma bāgō, Šōge Lāmīnunyin bōbōtsei. Yimtēma kērmei Bōrnubētē mūskōntsūrō kargāgō, gēda, wu pāngōškō.*

c. *Šōge Lāmīnu kērmeilan nabgata.*

Wu pānēsganātē, kērmeilan nabgānyā, krige būrgo badītsenātē, Šōge Lāmīnu tšitsē Katāgūmmō krige keātō. Keātēnyā, Fulātāwa Katāgūmbē šiga kerūnyā, dātsa, gurētsānī: pēnyin, kānīnyin, dīmīnyin, lemānyin, ngāsō pītsa, tsagāse, lētsei. Šī bērnīntsārō kadīnyā, Fulāta tilōma bāgō: pēnyin, kānīnyin, dīmīn, lemānyin gēptse. Gebgānyā, bērnīyentsān šī tsēptse, kōgana ngāsō tsēptsū, pē tsurōre, tsāgūtē, debātsā, dā pēbē šima kōmburō tsābui, dūgō kābū yāsge kītō. Kitēnyā, kēndēguātē¹⁾, bērnī Katāgūmbēn sabarāta, tšigēda, tsābā Kānōbē gōgēda. Gōtsa, sāndi lētsei, kābū lāsge, ndī, yāsge, dēge, ūgu, ārasge, tūlurrō²⁾ lēgēda; lēgedānyā, bēla Gōrgōtēn, tšī kōmodūgubēn, tšēbgēda. Tšēbgēdānyā, kābū yāsgurō³⁾ nabgedānyā, kēndēguātē, tšitsa, tsābā Kānōbē gōtsa, lētsa, — Kōmodūgu tsūntse Salāmtā, nā ātēn algāma meibē bārētsei, lēbāarsō, yālōsō, kugudōgusō⁴⁾, ngāsō nā ātēn bārētsei, — Šōge nātēn tšēgonō. Tšēbgānyā, kābū ndirō nātēn bōtši.

Bōgānyā, mei Kānōma sandiga tsūrui; kirūnyā, sabarāte, kōganawāntse ngāsō sabarāta, tsālugī, Šōge sandigā tsūrui. Kirūnyā, Šōge, šiyē kōganawāntsūa, sabarāta; nā mei Kānōberō lēgānyā, mei Kānōma tšē, kālā fōktsā, lēbāla badigēda. Lēbāla badigēdānyā, Šōge sandigā tšētšin, sāndi Šōgegā tšēsētšin. Šōge sandigā tšētšin ngūburō⁵⁾: sāndi dātūrō wātsa, tsagāse, Šōge sandiga dātšin ngāfon. Sāndi lētsa, bērnīyentsārō tāmui; kata-

¹⁾ § 208.

²⁾ § 203.

³⁾ § 208.

⁴⁾ § 317.

⁵⁾ § 299.

múnyā, tsinnūntsa tsáksága. Šóge, sándi tšinnā tsáksána kirúnyā, wólte, nántse burgo náptsenalan tseptsī.

Tsebǵányā, bótsa; wǵányā sabaráta, tsábā bēla Yákubābē gótsei. Gōgedányā, kábū lásge, nāli, yásge, dége, kenúguatē¹⁾, bēla Yákubābē tsabándi. Kebandényā, Šóge kōganawántsua tseptsēi. Tsepkedányā, Yákūba sandiga tsúrui. Kirúnyā, per miā tsunōte: “lénogō, sandiga ruigō! tširemārō Šógete ši lebalārō nānirō kadiō kwōya, nándi wóltenógō, árogō, gūlesenógō!” tse kām per miāwa nā Šógeberō Yákubāyē kinōtō. Ām per miāwa tšítsa; nā Šóguberō kašinyā, sandiga kārāntsāni, rītsā, ngáforō wólta, nā Yákubāberō lēgēda. Lēgedányā, Yákubārō: “krige Šógeyē ki nānēmō tsagútenātē²⁾, ni ráktsammī,” kēda Yákubārō ām per miāwa tsunōtenāsoyē²⁾. Yákūba mánantsa pāntšī. Pāngányā, tsárma Īsa bóbōtse: “ānni lētsa, kerúnyā, sándi rītsa, wólta, nānirō ĩsa, wūrō, krige Šógeyē nānirō tsugútenātē wu ráktsasgani, gēda: ni tsárma Īsa, per yōru yásge gōné, lēné, bália sandiga rui!” tse Yákubāyē tsárma Īsarō. Tsárma Īsa bótse; dīniā wǵányā, per yōru yásge gótse, ši fūgurō kótse, nā Šógeberō kašinyā, Šóge sandiga kirúnyā, ši káliāntse Bǵgā ganá bóbōtse, tátāntse Lágeran bóbōtse: “lénogō, ām nānirō tšeitē ruigō, áfi sándi nándēn tsarágō; ágō nándēn tsarágēnātē nānirō gúlntsa, árogō, wūrō gūlesenógō!” tse Šógeyē, káliāntsúa tátāntsúa tsunōte. Nā Fulátasōberō lēgēda; lētsa, kǵlā fokkedányā, krige baditsei. Krige badigedányā, sándi krige tsádin; ām Yákubābē ām Šógebēga tšesēsīn: ām Šógebē kǵngulei wátsei. Málam Yákūba sandiga tsúrui: sándi krige tsádin; kām kāmāntse dútsena bǵgō. Yákūba gergátse, sabaráte, páton náptsēna. Tsárma Īsa, ši per yōru yásge gótse, nā Šógeberō tšēnātē, ām pérwātē ngásō, táta Šégebē, šyúa kǵlā abāntsibēwa, per yōru yásgete ngásō kām kǵlā pērbētē tšesēse, pērtē tsámāge: per yásge gáptse, pátorō wólta, lēgēda nā Yákubāberō.

Yákūba sandiga tsúrui; kirúnyā, nā mei Nyamnyámberō kām kinōtō. Kām kinōtényā, mei Nyamnyámbe kátunō Yákubābē pāngányā, ámtse ngásō bóbōtse; nāntsúrō kašinyā, kábūntsa ndi

¹⁾ § 208.

²⁾ § 12.

kenyásguāté¹⁾ sabaráta, kámuāntsa ṅásō bóbōtsa, kámūa tsógōntsa gōtsa, nā koāntsáberō kásšō. Kašinyā, mei Nyamnyámbe tšítse, sabráté, fúgurō kótse, ámtse ṅásō šiga ṅáfōn tságei Tságā, nā málam Yákubāberō kašinyā, málam Yákūba mei Nyamnyámberō: “ṅō, dā íšī: sábrātenōgō, lényogō nā dā tse-nāberō!” tse málam Yákūbayē mei Nyamnyámberō. Mei Nyamnyámbe mána málam Yákubābē pántse, kámūn, kōángān, pérōn, ṅásō tšítsa, málam Yákubāberō kásyō. Kašinyā, málam Yákūba sandiga kirúnyā, sabaráté, ámtse ṅásō bóbōtse, tsa, sandyúa Nyamnyámwa ṅásō fókta, lebálārō nā Šógeberō kašinyā, tsa, Šógeyē sandiga kirúnyā, kógana Šógebē ṅásō tšítsa, létsa, sándi ṅásō kálā fóktsai lebálārō. Lebála badigedányā, Nyamnyám am Šógebē ntšéotsorō baditsei; badigedányā, sándi tšesššia, kām tšesššenāté, rōntséma tsúluge dátseni²⁾ dūgō dārō kámtsei: kām tsáteiya, lága múskō kámtšin, — kām ši dāgáta —, lága ši kámtšin, ṅergentsúrō tsákin, lága kálā kámtšin, ṅergentsúrō tsákin: nátemān kámtega dārō kámtsā dátsin²⁾, kām tsáteiya; kálemte, kámūasō péroāsō³⁾ tsógōntsāwa tsorórīa, tsógōntsārō pítsagei. Per tšesššia, pērtē rōntséma tsúluge dátseni, dūgō ṅásō dārō kámtsei. Am Šógebē sandiga tsáruī, lebála tsádin: lebála diniā báltē baditsanāté, tsébeḍ sándi tságādin, dūgō diniā bunyégōnō. Diniā bunyégányā, Šóge kōganawántsūa létsa, tséptsei.

Tsebgedányā, Nyamnyám sandiyē wólta, tséptsei: am Šógebē bōnyē, “wátšia, báli lebála díyen!” tsā, sándi bótsāna⁴⁾, Nyamnyám diniā bunyē tšítsa, nā Šógeberō lebálārō kásiō. Kašinyā, kógana Šógebē Nyamnyámga kerúnyā, sándi ṅásō kángulei baditsei. Kángulei badigedányā, Nyamnyám sándi tsagášin kerúnyā, sandiga dátsei: sandiyē tsagášin, Nyamnyámyē sandiga dátsei, kolótsāni, dūgō diniā wágonō; wágonosō⁵⁾, Nyamnyám sandiga kolóntsa wólturō wátsei. Kábūntsa lásge, ndi, yásgerō dūgedányā, kēndéguāté Šógeyē kōganawántsūrō: “kánguleindēten, Nyamnyám ani kolótsā pátō pándēm bágō: wóltēogō, ṅáfōrō ganá sandigá yónnýe! ṅáfōrō wóltāni kwōya, kámde⁶⁾ tilōma kolótsedāni,”

1) § 208.

2) § 303, 2, a. and 231.

3) § 317.

4) § 251, 2.

5) § 300.

6) § 201. 1. 2.

kónō Šógeyē kōganawántsurō. Kōganawántse mána Šógebē pántsa. Táta Šógibē, ába Wúmarwa, Bárga ganáwa, Áli Tsármáwa per káluktsá, wólगतányā, kōgana ngásō sandiga kerúnyā, kálaktā, kábū tilorō sandiga yóktsa ngáfōrō: Nyamnyám tsagásē, légedányā, nā Nyamnyám kábū tilō bótsanāberō am Šógebē légedányā, nā bótsanāten šilā kámman, kálā kámman, ši kámman, múskō kámman, tságerē, sandiga tséte, tsédírō pítsanāté, am Šógebē kerúnyā, kām tilōma fúgurō kótema bágō¹⁾, Nyamnyámgā kolótsa, ngáfōrō wólgedā, kām dátēma bágō, tsábā pátoḃē gótsei; gōgedányā, Nyamnyám sandiga tsagāni, bēlántsārō wóltei.

Šóge tsábā bēlántsibē gótši; gōgányā tsábālan létsei, kábūntsa méogu lagarírō tsábālan légeda: létsa, bēla Tšēbáktēn²⁾ tséptsā; bōgedányā, wāgányā, tšítsa, bēla Kátsoulētēn tsēbgēda; tsēbgēdányā, bótsa; wāgányā, tšítsa, bēla Kadurwāten šsa, tsēbgēda; bótsa, dínā wāgányā, sēbā tšítsa, létsa, bēla Gáfeiyētēn tsēbgēda; Gáfeiyen bótsa, dínā wāgányā, sēbā tšítsa, létsa, bēla Tšatšáramtēn tsépkeda; tséptsā, bótsā, wāgányā, sēbā tšítsa, létsa, bēla Adufiātēn tsēbgēda; tséptsā, bótsā, wāgányā, tšítsa, bēla Murmúrten tsēbgēda; tséptsā, bótsā, wāgányā, tšítsa, bēla Tšaguáten tsēbgēda; tséptsā, bótsā, wāgányā³⁾, tšítsa, létseitē, kárbīna tsúrō karagāntsibēn sandiga kirū. Kirúnyā, létse, Fuláta tsántse Dānkouáturō⁴⁾ létse gulgónō kandirayē, “ngō Šóge búrgo nānēmō krígurō šse, ni šiga kirúmā, kásem, bēlánem Kátāgun širō kolōgem, ši niga ntsírāni: ši tsábā Kánobē gótse, Kánorō légányā, Fulátāwa Kánobē šiga ráktsāni, tšinnāntsa tsáksāga; ši tšinnā tsákkatagā kirúnyā, tšítse tsábā bēla Yákubābē gótse; nā Yákubāberō légányā, Yákūba Nyamnyám bóbótse, nāntsúrō šsa, šyūa Nyamnyámma fókta, Šógega dútsa, Šóge tsegásē, bēlántsúrō létšin: wu sandiga kíruskō dábū káragāben, atēmārō wu nírō šeskē gulntséskē, pāné!” kónō kandirayē Dānkouārō. Dānkouá mána kandirabē pāngányā, sabaráte, ámtse ngásō bóbótse, Šógega tsábālan kápkēda. Kōgana Šógebē krige Dānkouābē kerúnyā, tilōma kām dátēma bágō, kángūlei badítsa, tsagášin, Dānkouá sandiga dútsin. Létsa, — kómodūgu tilō bēla Larébētēn,

1) § 263, 3.

2) § 168.

3) § 204.

4) § 168.

kómodugūtē ši kúra, — sándi kómodugúturō támū, ngáfō kómoduguberō kōgedányā, Dāñkōúa kadínyā, tši kómodugubēn dátšī: ši Šógega tségāni, kómodugu dáptšī; Dāñkōúa ngáforō wólti.

Šóge kōganawántsūa tši kómodugubēn bótsa; wágányā, tšítsa, bēla Bódebē Gulugudgummō létsei. Lēgedányā Šóge kásuwayē tsētei; kitányā, Gulugúdgumin tšigedányā, kúragā Bódē ganáberō katemúnyā, Šóge, kásuātē dúnōntséga kótsī: káragāten bótsa, wágányā, tšítsa, Bódē ganárō lēgēda. Lēgedányā, “Šóge kásuántsetē, námnyē, kábū ndirō šiga wúgēogō!” tsa kōganāwa Šógibē: kábū ndirō bōgedányā, kenýásgetē állayē Šógega mátsī.

d. Mei Wúmar, táta Šóge Lámīnubē.

Mágányā, kōganāwa Šógega šiterátsa. Dágúnyā, tátántse, ába Wúmarē kōganāwayē bóboťsa, “ába Wúmar, abánemyē krígurō ságutī, ságūtē, kríge lényē, nasártendé, wóltē, pátorō išyen, ngō abánem tsábālan šiga állayē mátsī, pátō tsebāndeni: tsúrō tatoántsibēn nīma kúrāntsúgō¹⁾); áre, kásagar abánembē nírō gónyē lúntsegē, dígal abánembēn námne!” tsā kōganāwayē ába Wúmarrō; kásagar góťsa, lútsāga, tsóga abántsibē kérmeibē kalántsēlan ganáťsa, nā abántsibēn náptse.

Kábū túlur kūtényā, sádāga abántsibē túlurwa²⁾ sadáktse; dágányā, yim sadáktšenawāma sabaráťa, tsábū bérnibē gógeda. Gōgedányā, sándi létša, bēla Ngár buāťen bōgēda. Bōgedányā, Ngár buāñ sebā tšítsa, létša, Gó r óť š in bōgēda; bōgedányā, tšítsa, létša, bēla Bésegeťen bōgēda. Bésegen tšigedányā, létša, Dá-gambin bōgēda; bōgedányā, tšítsa, létša, bérni Bórñubē dinnā kóťsa, létša, Kúrñāwan tšébgēda. Kúrñāwan tšigedányā, létša, tsábālan bóťsa; bōgedányā, tšítsa, bēla abántsibē Kúkāwa Tsá-deberō lēgēda.

Létšā, kōgana ngásō tséptsū, ába Wúmar létse, pántsēn tšébgonō, kōgana ngásō pántsārō létša, káreintsa krígibē ngásō tigintsan wuťsa, ganáťsa, náptsei. Ába Wúmar, šiyē pántsēn

¹⁾ § 197. 1. b.

²⁾ § 199. 1.

náptsenu, pátō abántsiberō gágení, ši pántsēn náptsēna, dúgō kábū mēogu tūburri kītényā, málamwa tsáptā, nāntsúrō káššō. Kašínyā, málamwayē šírō: “ába Úmar, ágō abánemyē tsédinté, ni dtmmi kwōya, kērmeitē nírō ŋgglātsanni,” kēda málamwayē ába Wúmarrō. Ába Wúmar mána málamsobē pántse. Yim tsémāwa yántse šiga kasáltse, šiga pátō abántsiberō kesákō. Kesakényā, yántse bóbōtse, kámū abántsibēsō ŋásō bóbōtse; nāntsúrō kašínyā, “ŋgō, ágō komāndē tsēdenāté kámyē kótšín bágō: abáni pátsēgī, wu pátō abánibēn námneškī, nándi kámūa abánibē ŋásō yāniga geigō, pányin námínogō, dúgō ágō állayē tsēdena ruíyogō!” kónō yāntsúá ámuwa abántsibewārō. Kámūa abántsibē mána ába Wúmarbē pántsa, létša, yāntséga tságā, pátō tatántsibēn náptši; nabgányā, mei Wúmaryē pátō abántsibēn náptši.

Sándi ŋásō náptsāna, mei Úmar kērmei tšebándē náptsenābē sagántse ndi kītényā, nā mei Ibrámbērō kām kinótō. Mei Ibrámté ši Tsēndernyin kárgā; abántse kanúnyā, lemán abántsibē mei Wúmarrō tšebátseni. Mei Wúmaryē: “lénogō, gúllógō, lemán abántse núnabēté wúrō tšebátse!” tšē ába Wúmaryē mei Ibrámmō kām kinótō. Mei Ibrámyē kátunōma mei Wúmarberō: “lénēmā, mei Wúmarrō gúllé: ‘ši abántse núnātē, lemán abántsibētē ndúrō gótse kēinō? wu šírō lemán abánibē yiskin bágō: ši lemán abánibē tšerágō kwōya, tšítse, tšē, múskōntsēn gótse!’” tšē mei Ibrámyē, kátunōma mei Wúmarbēga kinótō nā mei Wúmarberō. Mei Wúmar mána mei Ibrámbē pāngányā, gergátši. Gergágányā, ši náptse, “áte atsáltšeni: wu léneškē lemán abántsibēté múskōniman gótsoskō” tšē, ši náptsēna. Sabarátē, kōganántse ŋásō bóbōtse: “lénogō, sábarātenogō, wu nā mei Ibrámbērō léneškē, múskōniman lemán abántsibēté wu gótsoskō,” kónō kōganawántsúrō. Kōgana ŋásō sábaráta, nāntsúrō tšei; Šóa ŋásō nāntsúrō tšei; Kóyām ŋásō nāntsúrō tšei. Sándi ŋásō kašínyā, ši tšítse, sábarátē, pérntsúrō tšebā, ám áte ŋásō šiga tságā, tsábā Tsēnderbē gógēda, nā mei Ibrámbērō ábgāta: ápta, létsei, kábūntsa úgu kītényā, mei Ibrám labárntsa pántši.

Labárntsa pāngányā, tšítša, sandigā tsábālan sabāgegányā, karámi mei Ibrámbē, tsúntsē meina Bábā, ši kērmei nā yayá-

ntsibēn mógō¹⁾ tserágena, yayántse nótseñi. Ši yayántsurō: “yayáni, ni námne, wu per yóru ndi šé, wu sandigā sábágeskē, rúskā, sandigā dúnōndéyē ráktsāni kwōya, wólteskē, šesekē, nírō gulntsésékē, ándi kášyē, sandirō bēla kológē,” kónō meina Bábayē yayántsurō. Yayántse, ši tsóli: karámintse šiga tšétse, kérmeintse mógō tserágotē ši nótseñi. Mei Ibrám kógana per yóru ndyúa karámintsúrō tšō. Meina Bábā per yóru ndi gótse, nā mei Wúmarberō létse; nā mei Wúmarbē kārāngányā, mei Úmar šiga kirúnyā, “mei Ibrám²⁾ kríge tsúgutō?” tse; kóganāwa tšítsa, šiga kapkedányā, meina Bábā kóganāwa mei Úmarbē kirúnyā, pērlan tséptse, „wúte lebálarō gani nā mei Úmarberō kádiskō, wu ngáfōntsúrō gágeskī,” tse, kóganāwa mei Úmarbē tsunóte, nā mei Úmarberō lēgēda; létsa, mei Wúmarrō: “meina nānémmō išinte, ši lebálarō gani nānémmō išin, ši ngáfōnémmō gágī gonō; áfiyāye ágō rágenmátē ši tserágī, ágō wānemmátē ši wátšī, tse, andíga skenótō nānémmō,” kēda kóganawayē mei Wúmarrō.

Mei Wúwar mána kóganawántse pāngányā, kām tilō bóbótse, tsunóte, “léné, meina Bábārō gúllé, ši ngáfōnirō gágī gonō, še nānirō, wúa šyúa katéndēn lebála bágō,” tse mei Wúmaryē kām tilō tšenóte, nā meina Bábāberō légonō. Kóá lēgányā, “meina Bábā, mei Wúmar níga bóbōntšīn, ni nāntsúrō lebálarō gani kádīm, ngáfōntsúrō ngágorō kádīm: dre nāntsúrō, ši mánānem pántšī, nyúa šyúa katéndōn³⁾ lebála bágō, konō: áre, lényē nāntsúrō!” tse kátunōma mei Úmarbē meina Bábārō. Meina Bábā tšítse, pērntsurō tsébā, kóganawántse ngásō tšítsa, pērntsārō tsábā, fúgū mei Wúmarberō meina Bábā légonō. Mei Wúmar meina Bábāga kirúnyā, “meina Bábā, pērnēmlan tsémné, ánnem ngásō tséptšā! ni ngáfōnirō gágēmīn nem, tšīnem, nānirō tšemmátē, wu níga ntserágeskī, kērmei yayānēmbētē wu nírō ntšískī: námne, bália nā yayānēmberō kríge yáskē, lemán abántseñi, ši wúró šēni, ‘wu múskōnyīn léneskē, gōneskē,’ tsánnátē, wu šesekī lemántē góturō,” tse mei Wúmaryē, meina Bábāga kērmeilan ganátse. Bótsa, díniā wágányā, kóganāwa wúra wúra ngásō nāntsúrō ša,

1) Infinitive of máskin.

2) § 273.

3) § 308, 4.

širō: “ándi nā mei Ibrámberō sásātēm, mei Ibrámga šimléyē tsúruíya, ándi šigā múskōben¹⁾ teiyē, ntštyendé kwōya, andirō lukrán sáde, buiyē!” kēda kōganāwayē mei Wúmarrō. Mei Wúmar lukrán gótse, kōgana kúra kúra ngásō tilō tilōn²⁾ ísa, lukrán tsábū; dāgányā mei Wúmar sabarátī nā mei Ibrámberō.

Mei Ibrám karámintse, meina Bábā, íse, nā mei Wúmarbēn, ngáfō mei Wúmarberō gáge, mei Wúmar širō kērmei tšō náptse-nābē³⁾ labárntse pāngányā, ām bēlāntšibē ngásō bóbōtse; nāntšurō kašínyā, šiyē ām bēlāberō: “ām wúra bēlabē, kríge mei Wúmarbē nāndērō íšin, ándi pāngēiēndē, mei Wúmar íse, andiga kārāngányā, karámīni wúrō: ‘yayáni, per yóru ndí šē, krígetē súbāgeskē, rúškā, dúnōndē ráktseni kwōya, wu wólteskē, nírō gulntséskē’ tse, wu širō per yóru ndí yiskē; lēgányā, ši ngáfō mei Wúmarberō gáge, mei Wúmar širō kērmei tšinna gēda, wu pāngóskō; nāndi ngásō mánāni pánógō: kām mei Wúmar tsegánāté ši nā mei Wúmarberō létse, kām wúga segánāté — kōganāwa mei Wúmarbē wúra wúra ngásō lukrán tsábūna, wúga sáruiya, múskōben sātā, mei Wúmarrō sádin, tsa, lukrán kēbū, wu pāngóskō, — ndúyē sabarátē, wu bēlāten kú bōngin bágō, kām wúga segánāté, segá, kām wúga ségánítē, wu šilan lámōini bágō” tse. Mei Ibrám ámtse ngásō gótse, bēla kolótsē, tsábā bēla Kántšibē gōgonō; ši létse, Kántširō gágī.

Kargagényā, mei Wúmar, — dinā wátse, — sabarátē, kōgana ngásō tšítsa, sabaráta, meina Bábā sabarátē, fúgurō kótse, pántsa Tsénder rō káššō. Kašínyā, mei Wúmar mei Ibrám géptseni Tsénder nyin, bēlārō kánnu kolótsāga, Tsénder wártsa, kámtsa, kōgeda. Kōgedányā, meina Bábā mei Wúmarrō: “nā yayáni létšenāté wu nōnesgana: árogō, nandiga ntsásaskē,” tse, fúgurō kótse, mei Wúmar kōganawántsūa šiga tságei. Meina Bábā fúgun létšin; létse, bēla Kántšitē kibandényā, pérntse kásse, dátse, mei Wúmarrō: “ngō bēla yayáni íse, gágenāté wu

¹⁾ § 134.

²⁾ § 202, 1.

³⁾ This use of the verb *námgin* is similar to that referred to in § 267, 3, but, in English, the expression of bare existence is often omitted, so that *námgin* remains untranslated, as *e. g.* here.

nirō pēlētsegeskī,” tse mei Wúmarrō meina Bábāye. Mei Wúmar mána meinabē pántse, kóganāwa ngásō bēla dērítsa, kēltsa¹⁾), pērnyin dātsei. Dāgedányū, mei Ibrám sandíga kirúnyā, gergátse, kaliawántse ngásō sabarátse pērlan, kógana sigā tságanāté ngásō sabaráta, ši kúlántse sabaráte, kullugō badígēda dēgārō. Tšítsa, ísa, tši tšinnāben tšinnā péremtsa, dēgārō tsáluge, dāgedányā, mei Ibrámyē: “ni, mei Wúmar, nānirō krígerō ísem, wu níga ntširusgányā, wu níga ríntsekē, bēla kolóntsegeskē, káseskē, bēla mei Kántšimaberō kadisgányā, ni wúga ségām, ngāfónyin kádím, wúga setámin, nem: ni wúga setámin kwōya, wu šimnémmān ápteski, kōángā wúga séteité, íse, wúga sétā, wu rúskē!” tse mei Ibrám, šim mei Wúmarbēn kóganántse ngásō fúgurō tsáke, pésgā Pótērō kēinō. Keári kóganabē tilō šiga kirúnyā, mei Wúmarrō: “mei Wúmar, kóá mei Ibrám áte, pántsen šiga dúnem, pátō nirō kolóntsege, tsegáse, íse, bérni mei gadēberō gáge, náptsēna, ni šiga gām ngáfōn, ísem, šiga támin nem, kadimiā, ši níga ngirúnyā, sabarátse, kóganántse ngásō sabarátse, ísa, tšinnālan tšinnā péremtsa, dátsa; ši, kōángā, kāmāntserō bēlántse kolótsē, íse, bēla gadērō gágena, kām íse, bēla gadén ‘šiga táskin’ tse ísenáté, ‘kōángā wúga séteité íse, sétā, rúskē’ tse nirō, pésgántse Pótērō tšō, kóganawántse fúgurō tsáke, áptenáté, áte širō mánāgemmi! kóá áte, manāgemīa, ágō dībī tšídō: kólóné šiga, létse!” tse keári kóganābeyē mei Wúmarrō. Mei Wúmar mána keári kóganabē pántse, kámte²⁾) tilōma nā mei Ibrámberō létsēna bágō: sándi ngásō šiga tsáruí, dúgō ši légonō.

Mei Ibrám létse, dāgányā, mei Wúmar ām tsúrō bérni Kántšibēté: kāmūten, tátāten, kōángāten, ganāten, kurāten, pētēn, pērtēn, kaligimōten, korōten, kanīamōten, dimūten, kánūten, kugūten, gabagāten, kullōten³⁾), ájisō ágō lemānte, ngásō tsorōre, kámte ngásō durútsa, bēlāntsibē tsábā gógonō. Tsábā gótse, kábū lásge, ndirō nabgányā, karāni mei Ibrāmbē, meina Babáte, širō kērmei tšō, bérni Tsēndertēn ganātse, tsábā bēlāntsibē gótse, ábgāte. Ábgātényā, ši kábū dēge kēnúguáté⁴⁾) bēlāntsúrō íši. Kadinyā, bēla ngásō kunōtei, “mei Wúmar nasárti” tsā, kunōtei: kērmeirō nabgana; átema krígentse búrgo badítse tsēdenáté.

1) § 303, 4.

2) § 201, 2.

3) § 311.

4) § 208.

Ši nábġata, kábū tilō labár iše nāntsúrō: mei Ibrám Fuláta logótse: “ároġō, márteġenógō, bānāseġenógō, lényogō, Kúġāwa Būni rórēogō!” tse Fulátagā logōgonō. Logōgányā, Fuláta logótentse pántsa, tšítsa, sabaráta, nāntsúrō iša; ši tšítse, fúġurō kótsē, Kúġāwa Būnirō išeité, mei ába Wúmar labárntsa pántse, kōganawántse ngásō bóbótse; nāntsúrō kašinyā, kōganawántsurō: “wu labár pánešġana tilō mbétsi: mei Ibrám kríġe Fulátabē tsúġutin Kúġāwa Būnirō, tsā pāngóskō: sábarāteġnogō, bália ándi ngásō lényogō, Fulátáté ándi sandigā šimdēn ruiyogō!” tse kōganawántsurō. Kōganāwa mei Wúmarbē¹⁾ mánāntse pántsa, wólta, pántsārō létsa, dínā wāgányā, sabaráta, ngásō nāntsúrō iše. Kašinyā, ši tšítse, sabaráte, fúġurō kótsē, tsúbā Kúġāwa Būnibē gōġeda: gótsa, Kúġawārō kašinyā, Fulátayē Kúġawārō iši. Mei Wúmarwa Fulátawāwa kálā fóktsa, kríġe badġeda. Kríġe badġedányā, Fulátāwa kríġe ráktsei bágō: kōgana mei Wúmarbē Fulátāwa ngúburō tšēšēši, Fulátāwa dáturō wátsa, kánġulei badġeda. Badġedányā, kōganāwa mei Wúmarbē Fulátawāga dútsei, Fulátāwa dáturō wátsei, kánġulei tsádin. Mei Wúmar kōganawántsuā Fulátāwa yóktsa dāgányā, wólte, kōganawántse bóbótse, belāntsúrō légonō. Belāntsúrō léġányā, ši kríġe nā gadērō tšetúlūġeni, dúġō Amāde Kúġāwa Tsádebēn pádġiġunō, ngalintse piūġā. Ám ngāfónyin kērma lárde Sálorō²⁾ ísanáté, sándi wirō, ába Wúmartema kērmeilan Bórnun kolótsā, ġeda, wu pāngóskō. — Táta tilō, ši kōgana pátō meibēn, belinnō kádiō, kéndiōntseté: mei Ibrám, ába Wúmaryē šíġa yóktse, létsenáté, mei Wúmar wólte, belāntsúrō kadinyā, ši wólte, belāntse Tsénderrō iše, karámintse, meina Bábā, mei Wúmaryē šíġa meirō ġalátse, deptsenáté, ši wólte, iše karámintsetégā yóktse, páton tsetúlūġe, karámintse tseġase, béla gadērō létši, ši gáġe, kúrū pántsen náptši: ši náptšena dúġō ši kēntšíġonō, kónō táta kōganátiyē. — Áte dátši.

¹⁾ § 140.

²⁾ i. e. Sierra Leone, the natives usually abbreviating this long name.

9. *Mána Áli Eísāmi Gázirmabē.*

Béla Magirári Tapsouāten, kóa tsúntse Mámāde Átsi Kódōmi, šima abānigō. Ši málam, dúgō létse, yāniga kámurō mātse: ámtsa wúra kálā fóktsa, mánāntsa nā tilōrō gānātsāga, dāgányā, abāni sabaráte, pāntse mātse, sárte nigābē kámtsa; sárte kītényā, létse, nigā yānibē tsādē, pátō abānibērō kéogutō. Kēogutényā, sándi pāntsan náptsāna, sāga tilō kītényā, yayāni Tsārā támbi; katambúnyā, yayāni Mámāde támbi; katambúnyā, wu tambúskī; wu katambusgányā, karāmini Pēsam támbi; Pēsām katambúnyā, kūrū karāmini Kádei támbi; katambúnyā, yándē gadērō tsāmbūni. Wúte, űgelīni túlur kītényā, wúga mágarantirō skesákō. Kesakényā, karāmini Kádei pátsegī, yayāni Mámāde pátsegī. Sándi ndisō patkégányā, ándi yásge gámnyē: ándi yásge gámnyenālan¹⁾, ndi kašigana, wu tilōni kéngaligō. Wu mágarantilan karāngin, dúgō űgelīni legár kītényā, wúga mágarantin gōsa, nem kátšāberō skesákō. Kesakényā, kátšālan kilūgesgányā, mágarantirō wólteskē, kérbūni ndirō nabgasgányā, lukrán karāngē tsémgī. Lukrán karāngē tsēbgasgányā, űgelīni méogu lagári tsētī.

Kītényā, űgelī ndirō nabgeiēdeā, kau kétā, yim sébdōa, dīniā bīnem. Sāga pal kilūgényā, dīniā néngalī, bārē-loktā, kau dúar kītényā, Pótē wūgeiēdeā, káfī Kámanwa Pótēn kégara ál-labēgei kúrtsena tšīn, dīniā kaúma bunētšī. Lókte káfībē kōgányā, kána űgēsēneskīte gágō. Kargāgényā, űgūburō dégāni: gágenābē kántāge yásguātē tsúlūgi. Kilūgényā, kāsūa bāmbāte gágō. Kargāgényā, šima bānnā tsédō Bórnun 'gūburō²⁾: ām wúra űgāsō šima tsēbátke³⁾ dátse. Dāgányā, űgāfōntsēn krīge Fulátabē tšīgonō. Dīniā néngalī, mei Deīāma yalntsúa Fuláta yóktse, bēlāndērō kášyō; sándi tšanātē abāniyē wūrō: “tātāni, dīniā nandirō tegēri: kēmēnde, űgelīnem méogu legárri; ‘pindi tsētīa, nírō pērō mángē, nigā dīskīn’ gasgányā, — Fuláta lárde tsēsāngī, ágō tšidīyenna nōnyendē: áfiyāyé állayē āgēmesagenātē, šītema rui-

1) § 306, 2, i.

2) § 299.

3) An irregular Cousative of *pádgeskin* contracted from *tsētepátsege*.

yen¹⁾,” tse abányē. Árgem bārénnyenāté karfáfúnyā²⁾), dínā bigelāgányā, andyūa Deiábūa ngásō Fulátayē sasángē, lényē, bátagū bérnībēn námnyēna, dúgō Fuláta tsítsa, yim lādōa kau dúar bérnirō kašinyā, keigamma tsúlūgē, sandiga sábatsege, kálā fokkedányā, kríge badítsei. Sándi kríge tsádinté, kau lásar kí-tényā, keigamma dúnōntse dátši. Dagányā, mei tšítse, tšinnā Gédībēn tsúlūgē, tsábā Kúrñōabē gógonō. Gógányā, keigamma Fulátasō kolótse, ngáfō meibē tségei. Fulátasoyē kerúnyā, ngásō ísa, bérnirō támui. Katamúnyā, dínā mágarífúté, labár nándérō íši. Labár kadínyā, ndúyē nā kálā tšesákēna³⁾ nótsāni. Dínā wāgányā, málam Fulátabē kúrayē: “ndúyē belántsēn létse, náptse⁴⁾), kríge dátši: tálaga ngásō létša, ndúyē bārétse!” tse málam Fulátabē andirō gulgányā, abányē karámintsúrō bóbótse; tšínyē, belándérō kašyēndeā, ágō kómbubē tilōma bágō. Abányē, dínā búnyē, am ’gásō lēdgedányā, yániga bóbótse, yánirō: “belándē átē belā⁵⁾ gani, ándi námnyēya Fulátasoyē andiga šepátkō: tšíné, káreindē tatoándérō gógené!” Béla tilō, Magerárī tsúntse, beláté Šóarō nábgēda; nā Šóarō náptsanáté, Fuláta manátsegin bágō. Ándi tšínyē, beláturō lēgeiēndeā, sagándē tilorō nabgeiēndeā, mei íse, Fuláta bérñien tsetúlūgē, gáge, náptsēna, dúgō ságā pal kilugō.

Kilūgényā, abányūa yányūa, abáni kúgei kau dúar patkígényā, abáni šiterányendé, “dínā wátšia šiterányen” nyē, ándi bōgeiēndeā, dínā wāgányā, yáni wúga bóbōse, yayáni bóbótse, karámīni bóbótse; ándi yásgešō nāntsúrō kašyēndeā, ši andirō: “nándi yásge šnglārō námnogō, ŋgō abándō kábin bōgáta, wúyē abándōga gáskin⁶⁾),” kónō andirō. Kóa tilō málam ’bétši nándēn, koátíyē yánirō: “áfirō mánātē tatoáném̄mō gulgam?” gányā, yáníyē: “mánātē tširemarō tátoánirō gulgóskō,” tse, kóa málamturō. Gulgányā, wúgā bóbōse, tšineskē, léneskē, fúgūntsēn nábgoskō. Nabgasgányā, šíyē wúrō: “šínem āné, dúnōnémlan káláni gānángē,” tse wúrō. Wu šíni áneskē, kałántse tsugūte, dúnōnilan

¹⁾ § 220, 2.

²⁾ Conjunctival of *báfúskin*, comp. § 78.

³⁾ § 253, 1.

⁴⁾ § 256.

⁵⁾ § 271.

⁶⁾ § 220, 2.

ganāgānyā, kōa málamte náptsena nánden, andigā tsúru; yāni kalántse, dínōnilan ganátsena, wúgā tsúru. Kōa málam tšítse, tse, batagūnyin náptse, šintse átse, kálā yānibē dínōnilan gótse, dínōntselan ganágonō. Ganāgānyā, náteman yāniga állayē mátsi. Māgānyā, wúga kōa málam kirúnyā, šimnyin šimālō tšin. Ši kirúnyā, wúro: “*áte*¹⁾ šimnemín šimālō rúsgani! ni yíremā, abánemma, yānémma kú tšítsā, náptsā, sandiga tšúrumbá²⁾?” kónō málamyē wúro. Wúyē mána málamtibē pángē, yíresgani, námšana. Kábin abábeyē ngántšindēn, kábin yāndébe ngántšindēn, ágō tšidiyenna nōnyendé, dúgō am belabē létša, belága sándi ndibēsō gerétsa, nā túlōn látsa, wólta, tša, kábin gōnyē, yátē, sandiga šiterányē, wóltē, tšyē.

Páton kántage ndirō nabgeiēdeā, karáminite, wu šiga sōbā abániberō, nígā diskē³⁾, yiski; yayánite, ši koántsúa⁴⁾. Wu kábū tilō dínā bunyégányā, yāni ganásorō manágesgani, tšingē, kátsāga abánibē góngē, leia abánibē góngē, kitábū tilō abánibē mbétsi⁵⁾, góngē, tsábā gógoskō, wu búnyē léneskin, dúgō dínā wáyányā, béla Šagouturō légasgányā, sōbā abánibē tilō mbétsi Šóabē; nā sōbā abāmbéturō légasgányā, sándi dándallan náptsāna. Wu nántsārō légasgányā, ši wúgā kirúnyā, wúgā nōši, wúyē šigā nōngē. Lénge šiga láfiāgasgányā, wúgā kigorō, “*úda abánem?*” gonō. Wúyē širō: “*abáni pátsegī, yāni pátsegī, yayányūa karáminyūa béla Mógunō Magirárūten kolóneskē, nānémō kádískō*” gasgányā, šiyē wúro, “*áre tátāni, wúa nyūa námnyē; abánem wúro agó ngala tsédena, kú abánem bágótse, ni tšinem, wúga serágem, nānirō tsemmaté, wúyē nígā ntserágeskī: ágō tátānirō diskanaté ntyerō*⁶⁾ tšidískō,” tse wúro gulgónō.

Nántsēn námšana dúgō sāga lásge, ndi, kényásquāté — béla tilō tsántse Gúber, beláten sōbāni tilō mbétsi, — táta kāmāni bóbōngē, “*áre, wúga sárduge!*” neske. Táta tšítse, wúa šyūa tsábārō gágē, béla Gúberturō lényenté, Fuláta kām túlur andiga tsábālan kábēsā, andigā sātā, múskōndē ngáfōngéltsa, sargere, tsábārō sasáke, lényen dúgō dínā wágonō. Wāgányā, nā wátse-

1) § 236, 2.

2) § 257, 9.

3) § 125, 4.

4) § 199, 2.

5) § 267, 1.

6) i. q. nírō.

náten sandiyēga kánayē tsétei, andiyēga kánayē sátei: lárdeťe lárde Ngéžembē. Náten námnyē, késgā tilō, tsúntse Gánga, tá-tántséťe, šiteṃa gónyē, kómburō buiyen, dúgō díníā leṃgányā, andigā gósa, bēla Ngóloloturō andigā ságúťe, kásugurō sasáke. Áfunosōye yim áťe andiga sásifū, pátorō sasáke, šindérō sálga tsasáke, kábundē úguatē tšigeiendeā, kábū pindin 'dúrwā, dúgō tsédi Áfunóberō kásyē, Kašyēndeā, bēla išyenātē, tsúntse Sàngāya, dífunō ṅgubu náten. Beláten námnyēna, kántáge Ášāmbē dátse, Soúal dátse, Káťe dátse. Áťi dátsenābē kábuntse yásgūa, wúga skesāngō. Wúga kesāngányā, kábū máguatē išyē, bérni Kátšinan¹⁾ leiā debátsa, kábundē úgu kítényā, tšítsa, tsábā Yáuribē gógēda. Ándi lényentē, kábundē méogu úrite, bérni Yáurirō išyē. Yáurirō kašyēndeā, Áfunō andiga saláde, lemántsa gótsa, andiga Bārgāwa sásifū. Bārgāwa andigā sasāngē, bēlāntsārō kásyē. Kašyēndeā, kóa wúga šifunātē kolóšín bágō: búnýē šínyin sálgāwa, káuyē šínyin sálgāwa. Kábū túlurrō nántsēn nabgasgányā, wúgā góse, bēla Saiturō ságúťe, Yárābayē šifū.

Yárāba wúga šifunātē táta mei Kátāngamābē; ši wúga tserá-gena, wúga bóboše, léngē, fúgúntsēn námgīa, béli tígīnibētē tsúruiya, wúrō: “ni táta meibēba bēlāndon?” tsēnā, wúyē širō: “abáni, wúťe, díníā bibíte, kěntsširō komāndē séđi naṅga²⁾), kátugū kámgin bágō: wúťe, abáni fugurá” neškīa, šiyē wúrō: “tátā áťe, kōāngā šigā tsám-bunātē, kām ṅgalā šiga tsāmbō; wu šigā šim díbin wútsasgāni” tse, wúga pántsēn gānāsēna. Náten ṅgúburō³⁾ nábgoskō; námgnā, má-nāntsā pāneskī. Kérbūni dēge namgányā, kríge tšítse: kália nā krígiberō létši yāye kām bérō wóltsšin; kália ṅgāsō labár kětši pān-gedányā, tsagáse, náturō létsei, Yárūba sandiga tsáru. Kóa wúga šifunātē, sōbāntsúyē širō: “káliānem áťe lúđemmi kwōya, tsegáse, krígurō létsono, kōanātē šimtse ṅgā, kuṅgānānem tšipádgō,” tse širō gulgányā, kóa wúgā sētā, seregéře, tatoántse kām yásge wúga gótsa, bēla Atšášerō⁴⁾ sógúťe, wásili tséptsēna beláten, wúgā gósa, sálga šínyin tsatúluge, fúgurō sasáke, nā wásiliberō sásáťe, wásili wúga šifū, dábūnirō sálga tsáke, nab-

¹⁾ i. q. Katsina, comp. § 18.

²⁾ § 306, 3.

³⁾ § 288.

⁴⁾ § 335.

goskō. Námgaṇa, dúgō kām 'gásō tšifū dātse, andigā gōsa, tšī níkí mándāberō sógūte, magārā ganá ganá tsógūte, andiga gōsa, tilō tilōn tsúrō magārā kúrāberō sásāte, písāga.

Ám magārā kúrābēté, sándi dibi: ándi kargāgēndeā magārāntsārō, tsānei ganá ganá tígindēn ngásō tsámāge, níkírō písāga, sálga gōtsa, kām 'di sálgan tsargérin. Ándi magarátibē; kúran ganānte, yóru túlur, sásifō wásilité. Ándi ngásō šindēn sálgāwa; ngúdū ngásō kúra kúrāté tšētšī: níkí bágō. Wátšisō, dínā wátšia, kām méogu¹⁾ níkírō, gōtsa kolótsagei: ándi káuyē álla logónyen, búnyē álla logónyen, kántāge ndi, yásge kítényā, állayē andirō kásām píté kirāgényā, sébā tšínyē, tšinnū péremtsa. Ándi ngásō dégarō kilügēndeā, kália tilō bátagündēn dátsena; ándi tsúrō níkíbēn dínā wúnnyen.

Wu dínā wūgasgányā, ágō lagá kúyintēn gégāgei šimniyē tsúrui. Kirúnyā, káliāte bóbōngē, širō: “wúyē túgō kúyintēn káragā rúskí,” gasgányā, šiyē wúrō: “gulóndon pēlēné, rúskē,” tse. Wu pēlēgasgányā, ši nā gulóndōnibē pēlēnganāté ši tsúrui. Kirúnyā, tsegáse, létse, wásili tilō wūgā tserágena, kálugüntse wúrō šō, dátēsķin, ši wúrō kómbū šin, tságítsa wásilité, — kália létse, wásiliturō gulgányā, wásili kúguintse tilō wárgata múskōn tsétāna, nānirō káššō, šyūa káliāwa. Káliāte mánāntsa pántsena, Áfūnoyē pántsena, íse, wūgā tsugóre, “ágō rúmmāté gulóndon pēlēné, wásili tsúrū!” tse wúrō. Wu pēlēneskē, wásili šimtse tsúgūte, gulóndōnilan ganátse. Kirúnyā, ágō pēlēgesgana, ši tsúrui: kúgui wárgata, “géresķin” tse, múskōn tsétāna, fūgūnyin kolótsē, tsegáse, nā kurāntsāberō létšī. Lēgányā, wu kúgui gōngē, tšigānirō yākéskí. Sándi ngásō tsagášin, bēndege kúra kúraturō albárū tsasáķin, ándi ruiyen, súntsa kúra kúra gōtsa, tsúrō bēndegebērō tsasáķin. Ándi nōnyendé, káliāte, ši Áfūnō pántšin, šiga bóbōnyē: “áfirō wásilisóté bēndegentsa tsásei?” geiyēndeā, káliātiyē andirō: “ni ágō rúmmāté gégā gani²⁾, magārā krígibē nāndērō tšin,” kónō andirō. Ándi yētšereiendé, “kām tsúrō níkíbēn kríge tsédinté, ándi ruiyendé,” nyē neményenté, ganá tusgeiēndeā, magārā krígibē, íse, andiga káraṅgányā, wásili kágēndēsóté bēndege sandirō koló-

1) § 207.

2) § 295, 2.

tsagei; sándi tsei. Wásili nándébēté bēndege legárrō kolōgonō. Kolōgányā, wásili krígibē gergátse, bēndege tilō magārānderō kolótse; kadinya, gesgántsa dábubē tsánei kúra kúrawáté kou bēndegebē kibandényā, kámntse, níkrō kolótsegī. Kolōgigényā, wásili nándébē tsagáse, tsédiga magārāberō támū, gerátei. Kóá kátsalla krígibē, tántse Captain Hick, kábūgu, magārántse tsúgūte, kágendēwa kéltši. Kelgányā, ám krígibē ngásō kášagar múskōnwa tsúrō magārāndéberō támū, wásili kágendēté ngásō gótša, magārāntsārō tsasáti. Kesātényā, ándi ngásō bóbōsa; tšinyē, nā túlon gártē, dāgeiēndeā, andíga tamíesā, “námnnógō” tsā: námnyē, sálga šindébē ngásō tsatúluge, níkrō pítsāga, andirō tsánei sáde, bérāgendē tsánniyē, níki pérémtsa, ándi níki yéyē, andíga sáti, kómbū buiyē, sáti. Díniā kátsírígányā, gánga tságūte, andirō sáti; ándi ngásō kaláindō díyen, dúgō dinyā wátšin. “Wónte komándē néntšilan satúlugī” nyē, kómāndégā wusányen, dúgō wásili tilō tše, fúgūnyin dátse, wúgā kirúnyā, tsegálini ndisō báktse, wúga sētū, tšése, nā kómbū détséirō*) sáte, wúgā ganáse, wírō: “níma kómbū déné, ámāngem tsábū,” tse; wu kómbū déngin, níktýē múskōnyin kégeskin, dúgō andíga ságūte, beláten satúluge, pátō meibēn písgedányā, kábundē máge kitényā, tsa, andíga sagége, bēla bēlārō lényē.

Ándi lényē, káragān, Bathurst, nábgeiyē. Wásili beláten gémyenyenáté, ši kámūa, málam gōni, tsúntse Mr. Decker. Wágányā, ándi ngásō pántsen lényē, dāgeiēndeā, ándi ngásōga kirúnyā, tše, múskōni tsétā, tšése, nemtsúrō skeātényā, wu šigā ríngani; ánni dégābesō nemtsei, wu pángin: “wásilité Áliga tsétā, némmō tsákenáté debátšin,” tsányin, wu pángin, tsúrō nembēn. Wúyē wásilitéga wúneskin, sandiyē wúgā wúsei. Wásili tšítse, fávī nembērō tsébā, légányā, wu sabarátesgna “wásili áte tsénā gótse, múskōntsen rúskia, wu šigā tsítuskō” neskin, dúgō wásili fávīn légányā, kálugū gótse, yángē gótse, tsóga tsélam gótse, tsédirō tsébgonō. Tsébgányā, wírō: “tšíné, dāné!” tse. Tšíngē, dāgasgányā, kálugū ségemū, yángē sínirō tsáke, jacket wírō šō, tsóga kalánilan ganátse; tsínnā pérémtse, dégarō kilúgendeā, ámdē ngásō

*) § 155, 1.

kunótei. Ši kóa tilō wásilī pántsena bóbotse, koáturō šiyē: “gullé, šite ámāntse ngásō šima kátsallāgō,” tse; wúrō kóayē gúleskonō. Wu tsáman káragārō sásātinté, kámūni ngáfōnyimwa légeiyē. Lēgeiendeā, yimtema wásiliye wúrō kámūni, nīgā tséde, šō, lényē, pátō āmdébēn nábgeiyē.

Báturēté tságutsa, wīgā tserágena. Kábū ganáwāté kámüntse tigíntse kutútse, gónyē, šīgā bēla Hog-brookkō yátē; keátendeā, kásoāte dúnōntséga kótši, komándē šīgā mátsi. Māgányā, ši bēlāndēn tšitse, káreintse gónyē, šīgā Freetownnō kigūtendeā, šiyē andirō: “lénógō, námnogō, wu bēlāndērō léneskin; léneskīa tšeskin, nōnesgani; tšeskin bágō, nōnesgani;” andirō múskō sáde, salámesā, légonō bēlāntsārō. Andiyē wóltē, nábgeiyē, dúgō meiyē Minister, tsúntse Mr. Rennerté, bēlāndērō kigutō.

Kōadúgusō¹⁾ komándē wīgā ganásgonō: “fúgubēté állā nótse,” Bornúbuyē gēda. “Ágō fúgubēté, komándē gēnyā, ngúdō dábū kúrugūamai²⁾ tsúrui bágō,” kēda ām wúrayē pāngóskō. — Áte mána nēmganānibē, tām kúrō kúte³⁾, rúsganāté, átema wu nírō gulentsésganāté, áte dátši.

¹⁾ i. q. *koágusō*.

²⁾ This is a contraction of *kúrugūamayē*.

³⁾ § 117, 4.

ENGLISH TRANSLATION OF THE FORE-GOING KANURI TEXT.

II.

STORIES.

1. A Story about Friendship.

There were two youths who were friends from their childhood: the father of the one was rich, and the father of the other was poor. They two remained friends till they were grown up. When they were grown up and had arrived at the age of manhood, the son of the rich man went, and married three virgins, and again, after some time, he married a great woman whom he added to the three girls, so that the number of his wives became four. While he was possessed of four wives, the son of the poor man had not one, for his father was poor. So he and the son of the rich man, his friend, continued their friendship. After this had been going on one or two years, the rich man's son called his friend, and when he was come to him, he said to his friend, "My friend, I and thou have been friends from our childhood, till we were grown up and had reached the age of manhood; but then you had no riches in your home, but we are rich, I have four married wives at home, and thou hast not one: I will teach thee a plan to-day which, however, thou must not tell to any one: come to me this evening!" The son of the poor man attended to his friend's word, and, when the evening was come, he went to his friend, and then his friend said to him, "Do not tell any body the plan which I am going to teach thee. I will give thee five pounds of copper-money, then thou goest and askest my four wives, one by one, saying, 'Wilt thou love me with a love of secrecy?' and when thou hast asked them,

come -and tell me, which one loves thee." The son of the poor man listened to the words of his friend, and, when night had set in, he arose and went to him. When he was come, his friend gave him five pounds of copper-money which he accepted and went home. Then the son of the rich man arose, went to his four wives and said to them, "I am going to another town to-day." But he arose, went to his friend's house, and hid himself. He and his friend had one plan, but the women knew it not, they were of opinion that their husband had gone to another town.

The son of the poor man attended to his friend's word: he took the five pounds of copper-money, came to his friend's house, and went first to the house of the head-wife*). When he had gone to the head-wife and asked her, "Dost thou love me?" she said to him: "If thou askest, whether I love thee, — I shall not love thee: thou and my husband have been friends from your childhood up, you have grown up, attained the age of manhood, become possessed of wives — as I have seen you — and now, because my husband is not at home to-day, canst thou arise, come by night, and say to me, 'Lovest thou me?' — — If I would love thee, the friend of my husband, it would not be good before our Lord, in the next world."

When the young man had heard the words of the head-wife, he was sad, took his money, left the house of the head-wife, and went to the house of the next wife. When he had gone, he asked her the same question which he had asked of the head-wife; but the little woman said the same word which the great woman had said. When the boy had heard the word of this little wife, he had heard the words of two wives, and two more remained. He again went and asked one of the two who remained, "Dost thou love me with a love of secrecy?" But the woman said to the young man, "I have seen thee and my husband live in friendship from your childhood, till you were grown up and had reached the age of manhood; your words

*) The home of a rich man consists of a number of houses, each of his wives living in a house by herself, at a small distance from the house which he himself occupies. — The wife whom one marries first is the proper or head-wife who exercises a kind of authority over the others.

never disagreed on a single day, you did eat in the same place, and drink in the same place: if now thou comest by night, because my husband is not at home to-day, and askest me, whether I love thee: — I do not love thee; if I would love thee, our Lord would not like it, I cannot do what our Lord dislikes.” When the young man had heard the woman’s word, he felt sad, took his money, and went out of the woman’s house. Now he had heard the words of three wives, and one only was left. As soon as it had become night, he took his money, and went to the house of the one left. When he went, she was sitting alone in her house, so he went and saluted her. The woman accepting the young man’s salutation, he said to her, “I am come to thee secretly.” Then the woman having said, “What dost thou want?” the young man replied, “I love thee with a love of secrecy.” The woman said to the young man, “If thou lovest me with a love of secrecy, I also love thee: do not let them hear our secret abroad!” The young man listened to the words of the woman, took his five pounds of copper-money and gave them to her. The woman having accepted the money from the young man, he left her and went home.

On finding his friend sitting at home and waiting for him, he said to his friend, “My friend, as for the matter concerning which thou saidst to me, ‘Go and do it!’ — I went, and, on asking thy four wives, three did not like it; but, on asking the other, she consented to what I asked of her.” His friend, the son of the rich man, replied, “Didst thou hear it well, with thine own ears, that she consented to thee? — If she has consented to thee, come to me to-morrow evening: when thou art come, and I commence a quarrel with the woman, do not thou meddle with it, but only look at us.” The son of the poor man listened to his friend’s word, and when the evening had arrived, and it had become dinner-time*), he arose and went to his friend’s house.

On his arrival, his friend’s wife brought food and placed it before them, she brought water and put it down, and then returned to her own house. The young men began their dinner,

*) The Negroes generally dine late in the afternoon, or in the evening before sunset.

and having eaten their food and drunk their water, they washed their hands. When this was done, the son of the rich man called his wife, and when she was come to his place, he said to her: "Go back and bring me water directly, that I may wash myself!"* The woman said to the young man, her husband, "Am I thy slave, that thou sayest to me, go and fetch water directly? — I am as free as thou, and dost thou holloa at me?" When the man heard what his wife said, he became angry, arose and commenced a quarrel with her, during which the woman first cursed the man. When the man heard the woman curse, he disliked the woman's cursing exceedingly; and, having opened his mouth, he said to the woman, "Get up and leave my house, I don't want thee any more, go to your home! If any man likes thee, thou mayest go and live with him, if thou wilt: I shall not call thee 'wife' in future, neither can mine eyes see thee live in my house; if all the people of the town would entreat me to love thee again, I would not listen to their entreaty; when I say, 'I do not like thee any more,' I say so in truth: go and seek a husband whomsoever thou wilt; as for me, I have nothing more to do with thee; do whatever thou likest!"

The girl obeyed her husband's word, took up all her things, left the house, and went to their home*). When she had gone, she said to her father, "I have had a quarrel with my husband; he said that he no longer likes me, he has driven me away and said, seek a husband whom thou likest, and live with him: so I took my things, left his house, and am come to our own house." When the father of the girl heard the words of his daughter, he called two men, so that with himself they were three, he also called his daughter, and they four went to the house of his daughter's husband. As they went, the girl's husband was sitting in his house. After they had gone and met him, the girl's father said to his daughter's husband, "My son, what happened to thee and my daughter that ye quarrelled, and that thou drovest away my daughter to come to me?" The young man said to the girl's father, "My father, as I and my friend were sitting, thy daughter brought us food

*) i. e. the home of her parents.

and water, and when we had eaten the food, drunk the water, and washed our hands, I called her: but when she was come and I sent her (again) saying, 'Go, fetch water that I may wash myself!' she said to me, "Am I thy slave? I am as free as thou, and dost thou shout at me?" thus putting me to shame, in the sight of my friend. Therefore, said I, I will no longer have her, and drove her away that she came to you." The girl's father listened to the young man's word, and then said to him, "My son, if thou really dost no longer like my daughter, and really drivest her away from thy home, know that, when to-morrow a man comes to my daughter, saying, 'I wish to marry thee,' whoever that man may be and my daughter should like him, she shall be married to him." The young man said to the girl's father, "My father, I have heard all that thou sayest: call thy daughter and go home with her; for if to-morrow thy daughter likes to marry any man she sees, that is nothing to me: she may do what she likes." The girl's father listened to the man's word, went and abode at home with his daughter; but neither he nor his daughter knew that the son of the rich man and his friend had one plan together.

After one month, the son of the rich man called his friend, and when he was come, he said to him, "Go and ask the parents of this girl, saying, 'I like to have your daughter for a wife;' and when they have called and asked their daughter, and she has said that she likes thee, then come back and tell me, that I may know it." The son of the poor man listened to his friend's word, rose up, and went to the house of the girl's family. He then called the girl's parents, and when they were come to him, he asked the girl's father, saying, "My Father, I am come to your house, because, as your daughter is without a husband, I should like to marry her, if she says that she likes to have me for her husband: ask her, that I may know it, if she says that she likes me." The girl's father listened to the young man's word, and asked his daughter, saying, „My daughter, behold this man wishes to marry thee: if thou wilt have him, tell him, that he may know it." The girl said to her father: „As for this man, I know him, I have seen that he and my husband have been friends from

their youth up: if the man gets up, comes to me, and says that he would like to marry me, — if he likes me, I like him: tell him, my father, that he may go back, get ready and come again that we may marry, for I agree to it. The father of the girl said to the girl's mother, "Didst thou hear what this young man said? and didst thou hear what thy daughter said?" The mother of the girl replied to the girl's father, "I have heard the word of both of them: but if this girl and this boy were to go and marry, it would be disreputable to me, and I dislike any thing disreputable; for this young man has lived in friendship with my daughter's husband from his childhood, till they were both grown up, and should he come to day and say that he wished me to give him my daughter into marriage?" The father of the girl said to the woman, "What is that to thee? Both I and thou have nothing to do with it: let the girl go and marry whomsoever she likes." The girl's mother listened to the word of her husband and remained quietly in her house. The young man rose up, returned home, went to his friend, and said to him, "My friend, when I had gone to the place where thou sen-test me, I called the girl's father, and when they were come to me, I said to them, 'My father and my mother, I am come to you for something;' and when they asked me, 'What is the object of thy coming?' I laid my request before them, saying, 'I have heard that your daughter has no husband, and this is why I am come: ask your daughter, and if she would have me for her husband, I wish to marry her.' They then called their daughter, and, having asked her in my presence, she said that she loved me, and added, 'Go, get ready, and then come back that we may marry!' Hence I returned and came to thee."

His friend, the son of the rich man, listened to the words of his friend, and said to him, "My friend, thou art my friend of a truth: if thy soul really loves this girl, come (again) to-morrow morning, and I will give thee twenty pounds of copper-money, and furnish thee with whatever clothes thou likest; then thou shalt take thy twenty pounds of copper, and go, that a reverend Priest may marry you, and then thou takest thy wife and carriest her home: when thou hast got a wife, our friend-

ship will be pleasant indeed." His friend listened to his words and, on the following morning, he went again to his friend, and said to him, "I am now ready for the place of which I was yesterday speaking to thee." When he had said so, the son of the rich man arose, and gave the young man twenty pounds of copper-money; and when he had also furnished him with the most beautiful clothes, the young man took his twenty pounds of copper, and set out for the town of the woman and her friends, and when he had arrived there, he went to the woman's house, and said to her father, "My father, behold, I am come to be married to thy daughter." The father of the girl listened to the man's word, and called his daughter, and his daughter's mother. When the girl was come with her mother, and they were sitting with the father, the father addressed the girl's mother, saying, "Behold, the young man who said that he wished to marry our daughter, and who came and asked us for her, he has prepared himself and is come for the wedding: speak to thy daughter, and if she really loves this young man, then I will take them to the reverend Priest, that he may marry them." The girl's mother obeyed the word of the girl's father, and asked her daughter, saying, "My daughter, didst thou hear the word which thy father has spoken?" The daughter replied to her mother, "My mother, I have heard the word which my father has spoken: as the young man did arise, prepare himself, and is now come to me for the wedding, I cannot change my word; may my father arise and go before, that I and the young man may follow him to the reverend Priest, to be married." The mother listened to the word of her daughter, and said to the girl's father, "Father, didst thou hear what thy daughter said?" Then the girl's father answered, "I have heard what my daughter said; wait till I put on my shirt, my trousers, my cap, my shoes, and take my staff and go before, that we may go to the reverend Priest." The girl and her (future) husband waited for their father, as he went into his house, took his shirt, and put it on, as he took his trousers, his hat, and his shoes, and put them on, as also he took his stick, came out again, and called them to go to the house of the reverend Priest.

When they had gone and arrived at the reverend Priest's place, the girl's father saluted the reverend Priest, and when the Priest had responded to his salutation, he went to him and shook hands with him; then he and the reverend Priest again saluted each other. The salutation being over, the man said to the reverend Priest, "Priest, I am come to thee." The reverend Priest said to him, "What dost thou want of me?" The girl's father replied, "When this my daughter and this young man had informed me that they love one another, I said, 'If ye love one another, come and I will take you to a reverend Priest that he may question you, and, if you consent, he may marry you,' so I have brought them to thee." The reverend Priest listened to the word of the girl's father, he called both the girl and the boy and when they were come to him, the reverend Priest first asked the boy, saying, "My son, dost thou really wish to marry this girl?" The boy replied to the reverend Priest, "My father, I truly wish to marry this girl." When the reverend Priest had heard the word of the boy, he also asked the girl, saying, "My little mother ¹⁾, dost thou really wish to marry this young man?" The girl replied to the reverend Priest, "I truly wish to have this young man for my husband." When the reverend Priest had heard the girl's word, he went, entered into his house, took his surplice ²⁾, put it on, took his trousers and hat for prayer and put them on, put his shoes on his feet, took his marriage-book, held it in his hand, and came out of his house to the spot where the girl and her (future) husband were standing. He then said to them, "I am come to you: do you see this book here? I do not believe all that you were telling me before, but now if you will tell me the truth, I will believe it and marry you." The girl and her (future) husband listened to the words of the reverend Priest and they said to him, "Father Priest, we are come to thee, because we love each other truly, and wish thee to marry us: could we have come to thee, if we were not agreed?" When the reverend Priest had heard the words of the girl and

¹⁾ Thus young females are addressed by people who are much older than they.

²⁾ Lit. "his prayer-shirt."

her (future) husband, he stood up and read to them the words which were in the book, and when they had heard them, he said to them, "Do you consent to the words in the book which I have read in your hearing?" They replied to him, saying, "We consent." The reverend Priest attended to their word and married them. When it was over, the young man took out the marriage-fee, the twenty pounds of copper-money, and remunerated the reverend Priest; and when the reverend Priest had accepted the money, he took out a little (piece of) paper from his bosom-pocket, and wrote (a marriage-certificate) for them, folded it up, and gave it to the man, saying, "This is thy marriage-certificate." The man took the certificate from the hand of the reverend Priest, and led his wife home. Then the young man put his wife into his house, and they lived together.

On the following day, the young man arose and went to his friend, and said to him, "What I and thou have been speaking of has become true: the girl said that she loved me, and her father took me and her to a reverend Priest who questioned us, and, when we agreed, performed our marriage, whereupon I and my wife went home together; I then thought that I would come and tell thee the news of our wedding: this is why I am come to thee." When the son of the rich man heard his friend's word, he was much pleased, and said to his friend, "Thou mayest come to me at any time, every night and every day: no one in this world shall ever dissolve our friendship, except God; go and live in thy house, live well with thy wife, till you may see what God will do." The son of the poor man listened to the word of his friend, went, and lived at home with his wife. When they had lived about five months, the woman became with child, and as the man looked at his wife, he saw that she was with child, but he did not tell it to any body. After nine months and nine days, the woman gave birth to a child, and the child which God had given her was a boy. When the man had seen that his wife had brought him a child, he arose and went to his friend, and said to him, "My friend, God has given to my wife a safe delivery." And on his friend's asking him, "What hast thou got?" he replied to his friend, "I have got a male child." When his friend heard the news of the male child,

he was glad; he said, "God has favoured my friend," and was glad.

When the friend, the son of the poor man, had returned home, the son of the rich man arose, bought a ram, a goat, and many fowls, and took all sorts of eatables and carried them to his friend, saying, "This ram, and this goat, and these fowls, and all these eatables I give thee, that thou mayest call the great men to perform the naming of thy child." The friend listened to his friend's word, and, after seven days, called a priest, killed the ram, the goat, and all the fowls, they also pounded millet, cooked many vegetables, cooked the meat of the ram, the goat, and all the fowls, and called the great men to perform the naming of the child. When it was over, they brought all the vegetables and the meat, and set it before the great men. The great men called some one to rise, and to distribute all the food for them to eat. When it was over, they returned thanks and blessed the man, and then every one started and went home. The man and his wife continued to attend to their child: the woman gave her breast to the child to drink her milk. The man and his friend continued their friendship as before, so that all the people of the town saw them; but the people of the town did not know that they had one and the same plan, they only saw that they were friends. After about two years, when the time for weaning the child was come, the man said to his wife, "Now it is time for this child to be weaned." The woman attended to what her husband said, and weaned the child.

The child being separated from the breast a few days, it forgot the milk, grew in intelligence, and began to walk about. Then, after three years*), the woman became again with child. When the man knew that his wife was with child, he arose, went to his friend, and said to him, "My friend, my wife is again with child." His friend, the son of the rich man, replied, saying, "Go, remain at home, and look well after thy wife, till we shall see what God will (further) do." His friend went, sat down, looked after his wife, sought good food and

*) This is the usual time for suckling children, and it is not till after this period that a woman may again have the prospect of becoming a mother.

gave it to her, bought fine clothes and gave them to her, and attended to her well, till, at the end of nine months and nine days, God gave her a safe delivery. This being over, the man arose, went to his friend, and said to him, "My friend, I bring thee good news to-day." His friend, the son of the rich man, said, "What is the news thou bringest to me?" The man replied, "The news which I bring to thee is this, that my wife has been safely delivered." His friend asked, "What has our Lord given thee?" He said to his friend, "Our Lord has given me a little girl." When the son of the rich man heard the news of the little girl, he was glad and his heart rejoiced, he also took out many goods, and gave them to his friend. His friend accepted his goods, and went home. A week later, he called the great men, and his wife's parents to name the child; and this being over, he arose and went to his friend, and said to him, "A week after my wife's confinement I went, called the great men, and my wife's parents, that the great men might perform the naming of my girl; and when this was over, I arose and came to thee to tell it thee." The son of the rich man listened to the words of his friend, and they both remained at home and continued their friendship.

One day the son of the rich man arose and said, "I am unwell," and he covered himself with clothes, went into his house, and lay on his bed. But the young man, his friend, did not know that he (only) made a pretence, and that nothing had happened to him: he pretended that his bowels were aching, he held his body with his hands, and cried for help, — but it was a feigned illness, and the young man, his friend, knew it not. When the latter arose and went to him, he was crying out loud. The young man went back, took medicine, and when he brought it, his friend accepted it of him, but on his drinking it his bowels would not become quiet, and he still went on crying out. The young man, his friend, not knowing what to do, went and called an old man who, when he came, said to the son of the rich man, "My son, all the medicine which thy friend seeks and brings, and which thou takest and drinkest, does not affect thy bowels, and thou continuest to cry out, so that thy friend does not

know what to do: tell me what medicine it is that thou likest, and when I know it, I will tell it to thy friend that he may seek it for thee." — But the son of the poor man did not know that there was an understanding between the old man and the son of the rich man. — The son of the rich man replied to the old inquirer, "My grandfather, if my friend will seek the medicine which I like, and bring it for me to see, then the pain of my bowels will cease." The old visitor called the son of the poor man, and said to him, "My son, thy friend has told me to tell thee, that if thou seekest the medicine which he likes and bringest it, so that his eyes may see it, then the pain of his bowels will cease." When the son of the poor man had heard the words of his friend, he replied to the old man, saying, "Father old man, ask my friend! and when he has told me the name of the medicine he likes, so that I know it, I will seek that medicine, wherever it may be." The old man returned, and said to the son of the rich man, "My son, thy friend says, 'Think of the name*) of the medicine thou likest!' and when he hears and knows it, he will seek that medicine for thee." The son of the rich man said to the old man, "Old man and grandfather, tell my friend that, if he will prepare the medicine which I like, he must go, catch his boy, bring him, and give him to me, that I may kill him, and if I see that boy's blood, the disease will leave me, and I shall recover; but if he does not bring his boy for me to kill, so that mine eye may not see his blood, then the disease will not leave me, and I shall die: this is the name of the medicine, I have told it to thee, O old man and grandfather, do thou tell it to my friend, and let him listen to it." The old man said to the son of the poor man, "My son, didst thou hear the words which thy friend spoke?" The young man said to his friend, "Is this a hard thing? stop, I will go home!" The young man returned to his home. When he came there, his wife was not at home: she was gone for wood; so he took the boy who was sitting there alone, by his hand, and led him to his friend's house. He then said to the old man who was sitting

*) Lit. "lay hold on or catch, the name."

there, "Father old man, here is the medicine which my friend likes, and which he told thee to tell me of: behold, I have brought it for him." — The old man was cunning, he and the son of the rich man had an understanding, but the son of the poor man did not know of it: he thought that he actually brought and gave his boy to his friend to be killed. — So the old man said to him, "Go home, and tomorrow thou shalt see whether thy friend will be restored, or not restored, on (using) the medicine." The poor man's son listened to these words: he left his boy there, and went home.

Now the son of the rich man had bought and hid a large ram of which his friend did not know. So, as soon as night had set in, he took his friend's boy, called a man, and sent him to a neighbouring town to be concealed, and then he took his ram from the place where it had been hidden, and the old man killed it, so as to spill the blood on the ground; and as soon as the ram's life was expired, they flayed it, and cooked and ate all the meat of the ram in one night; but the bones they put into a hole which they dug, and then they all dispersed, and the cunning old man also arose and went home. When he was gone, and the morning had returned, the son of the poor man arose and went to his friend. When he was come, he saluted his friend, saying, "Good morning!" On his friend accepting his salutation, he asked him again, saying, "How dost thou feel the illness of thy body?" His friend then replied, "When I had prepared the medicine which thou broughtest to me yesterday, this illness left me: behold and see the place where I killed thy boy, and as soon as I saw his blood I was well again; dost thou not see the spot here on the ground where I killed him?" Thus pointing it out to him, his friend looked upon the ground, and saw the spot where blood had been shed; but his friend observed that he did not change his countenance towards him. After this the son of the rich man said to his friend, "May God bless thee! thou hast done a great thing for me: if thou hadst not prepared this medicine for me, the illness would never have left me, but would have killed me: I shall never be able to recompense thee for what thou hast done to me, but our Lord will recompense thee; go and remain at home, and look after the

only daughter which thou hast left! and may God give thee another one! I will remain in my house, and do thou remain in thine, but we will not leave off our friendship which we had since our childhood until our Lord may separate us."

So both of them remained in their own houses: they talked and laughed, they ate and drank in the same place, they talked of their secrets, and yet the son of the poor man never one day changed his countenance, or alluded to the loss of his boy. They were going on thus, till the boy grew up and attained the age of seven years: then the rich man arose one day, and said to the great men of the mosque, that he would like to see all the people of the town on the morning of the morrow. The people of the town attended to the word of the young man, and sat down to wait for him. Now as soon as night had set in, the young man called some one, and sent him to the neighbouring town, saying, "Go and fetch me the boy of my friend who is in the house of a certain man in that town." The person went, took the boy in the house where he was sent, and brought him to the house of the rich man's son. When he was brought, the son of the rich man hid him, so that all the people of the town did not know of it, with the only exception of that old man. But then, on the following morning, he called all the people of the town, and when they were come to the mosque, he said to them, "Ye great men, I have one word to say." The great men said to him, "Speak thy word, we will hear." The rich man's son said to the great men, "Call ye first my friend, and when he is come to you and is sitting down, then I will speak out my word, that the people of the town may hear it." The great men sent some one to call his friend, and when he was come and sat before the great people, he began to make his speech. In commencing, the young man said, "Ye great men, as for this young man, my friend, I and he grew up together from infancy, and yet we never once disagreed, even in words." Then he commenced again, and as he commenced, all the great men hearkened to him; the young man said unto them, "Ye great men, hear, and I will speak: whether there is any one who could do what this my friend has done for me?" The great men hearkened to him, and he spoke in the presence of the

great man respecting his friend, saying, "I assumed a feigned illness¹), went into my house, lay upon the bed and cried out aloud that my bowels were aching, so that my friend heard of it, and came to me; but having come, and seen me crying out, he could not stay: so he went, sought a medicine, and brought it to me; but when I had drunk it, I said, it did not affect the illness, and went on crying for help. My friend did not know what to do, so I called him, saying, 'My friend, there is one medicine which, if thou wilt prepare for me, this illness will leave me.' To this he replied, 'My friend, tell me the name of this medicine, and I will seek it, wherever it may be.' I then said to him, 'Go, take thy boy, lead him here, and give him to me, and when thou hast gone back to thy house, I will kill thy boy in the night, for as soon as I shall see the blood of thy boy, this illness will leave me.' When my friend heard this, he said, 'Is this a difficult matter?' and returned, seized his boy in his house, brought and gave him to me, and then returned home. Now I had bought and hidden a ram of which my friend did not know: he believed that I was going to kill his boy; but I took his boy and sent him to a neighbouring town, without his knowing it, and when it was night, I took my ram out of the place where I had hidden it, killed it, shed its blood upon the ground and removed all its meat before the morning. On the following morning my friend came to me, and, having saluted me, we sat together, and I did not see him change his face, so I said to him: 'My friend, what thou didst do for me yesterday, no one will do, except God.' — Thou²) hast fetched thy child, said 'Kill it!' and given it to me, then thou didst return home and lie down, and when thou camest back to me again, thou sawest blood on the ground, as if I had killed thy child, yet I never saw thee alter thy countenance: now, behold, here is thy child, I did not kill him; and as for thee, thou art the son of a man indeed, God has given thee thine heart, and not man." — Then one great man arose, and said to the whole assembly of men, "Do ye all understand what these two young

¹) Lit. "a lie-illness."

²) With this word he begins to address himself to his friend directly, before the whole assembly of men.

men are saying? The friendship of these two young men is a true friendship: when the son of the rich man had married wives, and observed that his friend was without a wife, he and his friend joined in a plan according to which he took a wife, and gave her to his friend that they lived together: (this shows that) he is the son of a man; whereas his friend took the son of his own loins, and gave him to his friend as a medicine, saying, 'Kill him and see his blood! for if, on having seen it, the illness does not kill, but leave thee, I give thee my son;' so he brought his son, and gave him to his friend: now who does such a thing as this young man has done?"

Accordingly the people now say of women: "A woman is water: if thou washest thy hand with water, it becomes dry again directly, and is as if there had never been any water there: — such is a woman. O thou man, do not tell all thine inward thoughts to a woman; having told her one half, do not tell her the other also: never trust a woman, for if thou trustest her and givest her thy heart, she will kill thee!" — The great men also say, "Friendship is of such a nature, that when two are each other's friends, there is nothing else in their hearts¹). The secrets of true friends who live in friendship no one ever knows, except God. When two friends love one another, and they die²), they will neither first look after their mother, nor after their father, but they will look after one another, in the presence of our Lord." — Friendship is a great thing in Bornu: I heard great men say, "If any one says to thee, 'my friend,' and loves thee once, he also loves thee indeed; him hold fast with both hands!"

The narrative of the son of a rich man and the son of a poor man who were friends, and of how they acted, because of their friendship, as no one else would act, — this narrative of two young friends which I have heard, is now finished.

¹) i. e. their hearts are so full of one another that nothing else has room.

²) Lit. "and our Lord seeks them."

2. Story of a Priest who had a Heathen Friend.

There was once a great priest who knew all books, and had seen every word within the books; but his only friend was a heathen whom he loved passionately and to whose house he went daily, and then they two talked together. The heathen was exceedingly pleased with this, and said within himself, "I never fast, I never pray, I never kill the Easter-lamb, I eat hog's meat, I eat monkey-meat, I eat the carrion of cattle, I drink beer, and make water while standing: the priest sees me (doing all this), and yet likes my friendship." Every day when he came home from his forest where he had been hunting, he went to the priest, and saluted him; and when he rose up in the morning, he never went to the forest, without first saluting the priest: he and the priest lived in friendship.

One day when the heathen had come to salute him, the priest said to the heathen, "My friend, in a week I shall go to Mecca." His friend, the heathen, said to the priest, "Father priest, if thou goest to Mecca, take me with thee!" His friend, the priest, said to the heathen, "Thou art a heathen, thou never fastest, never prayest, eatest carrion, drinkest beer, — and wilt thou follow me to go to Mecca? I shall not take thee with me." When his friend, the heathen, heard these words, he went and remained at home, and there saw how the priest prepared himself for the journey, how he killed a cow, cut up and dried all her meat, and preserved it. Then he also arose, went to the forest, and having killed a hog for himself, he took it home, cut it up and dried it, which the priest saw him do. After one week the priest got ready, took his dried meat and his flour, and put each in a separate bag, took his calabash for drinking water, took his book-case and put his books therein, took his prayer-calabash*), and set out on the way to Mecca. When his heathen friend saw him start for Mecca, he also went into his house, took his dried hog's meat, his dried monkey-meat and

*) The prayer-calabash is used for washing the face and hands before prayer.

a calabash with beer, and put it into his bag; he also took his calabash for drinking water, his staff, his shoes, and got ready. His friend, the priest, had set out and gone three weeks; — and having started and walked one week, he overtook the priest on the way. When he had overtaken him, and the priest had seen him, the priest said to his heathen friend, “My friend, how couldst thou rise and follow me and come to me, after I had told thee that I would not take thee to Mecca, and had left thee behind? I shall not take thee with me, I and thou cannot walk together in one way and enter Mecca.” His friend, the heathen, made the following reply to the priest, “Go thou to Mecca alone, and I will follow thee when thou hast arrived there.” So the priest arose and went on in his journey, the heathen remaining behind.

When the priest had entered Mecca, the heathen arose and followed the priest to Mecca, and when he entered Mecca as it were to-day, the morrow was Friday: so when they had gone to sleep, and it had become day again, it was Friday. About 9 o'clock in the morning all the great men of Mecca prepared themselves to come out of the open place of prayer; and when they had come out, the crier rose up, shouted the prayer-hour and then sat down at the gate, while all the great men entered the mosque and sat down. The priest who had come to Mecca, went and stood at the entrance of the gate; then the heathen also arose, and came to the entrance of the gate. When he was come, the priest wished to enter the mosque, but on his attempting to do so, the crier at the entrance of the gate asked the priest, “Father priest, whence art thou?” The priest told him the name of his town; but the crier continued, “Father priest, thou hast a friend who followed thee hither, but whose coming thou dost not like, and whom thou callest a heathen: as thou not only callest him a heathen, but at first also a friend, thou knewest that he was a heathen, that he eats dogs, hogs, monkeys, that he drinks beer, and makes water while standing; thou knewest that he never fasts, never prays, and never kills the Easter-lamb, that his parents, his grandparents, and his great grandparents were heathen: all this thou knewest, ere thou calledst him friend, and ere thou and he made friendship; and yet thou never one

day saidst to him, 'thou art a heathen': but when thou roset up and saidst to him that thou wantedst to go to Mecca, and he solicited thee, saying, 'May I follow thee, that, when we are gone to Mecca, and God gives thee a good place, I, by thy blessing, may also obtain one,' thou didst not like a heathen to come. Now, as thou saidst, 'I am a priest,' dost thou know who is a heathen? If thou dost not know who is a heathen, I will tell it to thee to-day, and thou shalt hear something about a heathen: not he is a heathen who eats hog's meat, or monkey-meat, or carrion, or who drinks beer, and makes water while standing, but a heathen is he who quarrels with his neighbour and then keeps him in his heart (maliciously), and always remembers it, when he sees him with whom he had had a quarrel; yea, hear what I tell thee to-day, that he is a heathen who keeps another in his heart (maliciously)! Because when thy friend, the heathen, hoped, on his following thee hither, to obtain heaven by thy blessing, but thou didst not like his coming, therefore it is that I will not let thee enter the mosque; but the man whom thou callest a heathen, he may enter." So they called the heathen to come, and the porter opened the gate, and the heathen entered, but the priest was prevented and remained standing before the gate. All the great men prayed in the mosque, and when they came out, the priest was standing before the gate; but his friend, the heathen, had prayed with the great men. Then all the great men went home, and afterwards called the heathen, and gave him a beautiful house to live in, but to the priest they gave some small place to live in: thus both remained.

At the end of a month the heathen arose, went to the chief magistrate, and said to him, "I wish to go home." Then the magistrate gave him a silver basin, a scarlet cap, a silver staff, a cloak, a beautiful upper garment, food to eat on the journey, and a golden plate for his food. The heathen took all his things which the chief magistrate had given him, returned, and sat down in his house. After this the priest arose and went to the chief magistrate and said to him, "My father, I wish to go home." When the magistrate had heard this, he gave him a little food, a water-pan, a copper-basin, and

an iron staff. The priest took his things, went and sat down in the house. After a week the priest and his heathen friend got ready, took their things, and started on their way home. Then, after walking two months, they came home, and the priest went and sat down in his house, and the heathen went and sat down in his house: thus they lived in their houses about a month.

Then on one day the priest was taken with fever in the morning, and the heathen between morning and noon, so that both had to lie down. Early the following morning, when the priest had said his prayer, he died, and between morning and noon the heathen died also, so that both died in one and the same day. When they were dead, all the people of the town talked about it, saying, "The priest and his heathen friend went together to, and returned from Mecca, and after one month they both died on the same day." The chief magistrate of the place said to the people of the town, "Go, wash and dress them both, then carry them and lay them in the grave-yard, and dig their graves, not far from one another, but in the same place." The people of the town arose, went, took them, washed and dressed them, laid them in rough mats, tied them up, and laid them down on the grave-yard. Then they took spades, measured the ground, and began to dig the grave of the heathen. They had soon dug the grave; for the grave of the heathen was not hard, the ground having no stones, but sand; the sandy ground was soft, and watery underneath, hence they had soon finished the grave of the heathen. As soon as it was finished, they also commenced digging the grave of the priest: they swept and measured the ground, but when they had dug one foot deep, they met with rocks. On finding that the grave was stony, they left it, went, and began at another place; but again, when they had digged one foot deep, they met with rocks which prevented their digging further. All the people of the town did not know what to say, as they were prevented from digging the grave, because it was rocky wherever they digged. Then the chief magistrate said to the people of the town, "Now dig again a grave, and when you have digged a little, then put him in and cover him!" The people of the town took their spades,

and when they had digged another grave about knee-deep, it was rocky underneath, so they took the priest, and put him into the hole. However, they could only cover him half. But when they buried the heathen, there was very white ground in the grave, and underneath it water. So they took the heathen, put him into his grave, and covered him; then when they began to leave the grave-yard, and looked at the grave of the priest, all the people saw that one half of the priest was within, and one half without the grave; but when they looked at the grave of the heathen, they saw water come out, fill the grave, and flow over. When they had seen this, they all left the grave-yard and went their way home, and having arrived at home, they went to the chief magistrate, who said to them, "This priest did not like to take the heathen with him to Mecca; but our Lord accompanied the heathen who went, attended the prayers, followed the great men of Mecca to the mosque, entered there, and prayed; but the priest who relied on his being a priest, did not obtain admission to the mosque: as to the creation of our Lord, he has created all, the black and the red, the small and the tall; our Lord did not create any one, saying, 'this is a heathen, and this a believer,' but he has created all alike; with our Lord there is neither slave, nor priest, nor free man, but every one is free. Ye priests say, 'We are priests' and ye expect to obtain heaven; but (merely) on account of thy being a priest thou canst not obtain heaven. If a man has a good and white heart, he will obtain heaven: it is the heart that carries one to fire, and that carries one to heaven; as for reading, thou mayest have read through all the books of the world, but if thine heart is black, thou shalt not obtain heaven. The priest who had a heathen friend, expected, in his heart, that he would obtain heaven, because he was a priest who knew the books, fasted, prayed, killed the Easter-lamb, and gave alms; whereas his heathen friend neither fasted, nor prayed, nor gave alms, but ate carrion, and hog's meat, and monkey-meat, and drank his beer, and made water while standing: and nevertheless our Lord who knew their hearts, made out the priest for the fire and the heathen for heaven."

In the next world there are seven fires and eight hea-

vens: the seven fires were created for the priests. The reason why the seven fires were created for the priests is this, that the priests know the books, so that, on opening them, they may see the good way and the bad way; now if one who sees the good way, leaves it, and follows a bad way, he enters into fire. This the great people said, viz. that there are seven fires and eight heavens, and that the seven fires were created for the priests: for when priests who see, know, and hear what is good, turn back themselves, and do what is bad, our Lord will not give them a good place. — This story of the priest and his heathen friend is now finished.

3. Story of a Servant of God.

There was a Servant of God who had one wife and one horse; but his wife was one-eyed: and they lived in their house. Now, this Servant of God understood the language of the beasts of the forest, when they spoke, and of the birds of the air, when they talked, as they flew bye; this Servant of God also understood the cry of the hyena, when it arose at night in the forest and came to the houses, and cried near them; so, likewise, when his horse was hungry, and neighed, he understood what it neighed, rose up, brought the horse grass, and then returned and sat down.

It happened one day, that birds had their talk, as they were flying bye above, and the Servant of God understood what they talked. This caused him to laugh, whereupon his wife said to him, "What dost thou hear that thou laughest?" He replied to his wife, "I shall not tell thee what I hear, and why I laugh." The woman said to her husband, "I know why thou laughest: thou laughest at me, because I am one-eyed." The man then said to his wife, "I saw that thou wast one-eyed, before I loved thee, and before we married and sat down together in our house." When the woman heard her husband's word, she was quiet.

But on one occasion, at night, as they were lying on their bed, and it was past midnight, it happened that a rat

played with his wife at the top of the house, and that both fell to the ground, whereupon the wife of the rat said to her husband, "Thy sport is bad: thou saidst to me that thou wouldst play, but when we came together, we fell to the ground so that I broke my back." When the Servant of God heard the talk of the rat's wife, as he was lying on his bed, he laughed. Now as soon as he laughed, his wife arose, seized him, and said to him, as she held him fast, "Now this time I will not let thee go out of this house, except thou tell me what thou hearest, and why thou laughest." The man begged the woman, saying, "Let me go!" but the woman would not listen to her husband's entreaty, and said to him again, "I shall not let thee go, except thou tell me what thou hearest to-night, and why thou didst laugh." When the man had heard the word of his wife, he said to her, "I am God's: let me go and I will let thee know why I was laughing." The woman then relaxing her hold, her husband said to her, "The reason why I laugh, is this, that I understand the language of the beasts of the field, as they talk, and what the birds of the air say, as they fly past, and that I understand the cry of the hyena, when it gets up in the forest and cries near the town in order to carry off people's goats; also that I understand the neighing of our horse in the stable, as it neighs when it is hungry, so that I may arise and go to give it grass." Then he and his wife were at peace with each other, and slept on their bed. When they had slept, and it was day, the Servant of God arose, and went to his horse; but when it neighed, he did no longer understand it; so as to the birds of the air, which talk, when they see that it is day, he did no longer understand their talk, on listening; neither did he any longer understand the cry of the beasts of the field, when they cried, nor the cry of the hyena, when it came near the town and cried. So he went, sat down in his house, hung down his head, and said to himself, "If a man opens and tells his inward thoughts to a woman, God will punish him for it: formerly I understood the language of all the beasts of the field, when they talked, and of the birds of the air, and of the rats in the house, and the neighing of my horse; but to-day Satan has taken me out of the (right)

way: when I told my secret to a woman, our Lord shut mine ears; therefore, henceforth let no man tell all his secrets to a woman!"

The great men also say, "If a man tells his secrets to a woman, the woman will bring him into Satan's way: if he had not told them to his wife, the whole creation of God, men and beasts, birds and the fish in the water, they would all understand one another's language. A woman never brings a man into a good way. Now we are all such whose language our Lord has divided."

I have told thee what I heard them say, that a Servant of God and his wife did. I do not tell thee for the purpose of writing on paper what I never heard: whatever is here written on paper is only truth and no lie. This is finished.

4. Story of an Old Man who had Six Sons.

An old man called his six sons to come to him, and when they were come, he said to them, "I have called you: are all six of you come to me?" They replied to their father, saying, "Father, all six of us are come to thee." Their father said to them, "Hearken, I have something to tell you." They said to their father, "Father, speak, we hear." Their father said to them, "Let me know which employment each of you six wishes, in order to maintain himself."

They obeyed their father's word, and one of them rose up before his father, and said to him, "I will tell thee what employment I like: listen!" His father said to him, "My son, tell me what employment thou wishest for: I will hear." He replied to his father, "I will get up and go to the king's residence, that the king may provide me with a horse, for I like war." The father said, "Thou likest this for an employment? — Go and sit down, I have heard thy part." So one son went and sat down. Again one arose and came, and standing before his father, said, "Behold, I am come to thee." The father said to him, "If thou art come to me, I will ask thee: which employment dost thou wish, to maintain thyself

by?" The son said to his father, "I will tell thee the employment I like: listen!" His father said, "Tell me: I will hear." He said to his father, "My father, as for me, I like stealing for my employment." His father said to the boy who liked stealing, "Thou likest stealing for an employment? — Go and sit down, I have heard thy part." Again one arose and came before his father, saying, "I am come to thee." His father said to him, "As thou art come to me, let me know the employment thou likest." He answered and said to his father, "I like highway-robbery for an employment." His father said to the son who liked highway-robbery, "If thou choosest highway-robbery, thou hast got thy part, I have heard it: go and sit down." Again another son arose, came and stood before his father, saying, "Behold, I am come before thee!" The father said to his son, "Thou art come before me, as I see, and now I will ask thee to let me know the employment thou likest." The son said to his father, "My father, listen, and I will tell thee the work which I like." His father replied, "Tell me, I hear." He said to his father, "The employment which I like, is, I will go with my asses, my bullocks of burden, and my camels, and will trade." The father said to his son who fixed upon trading, "Go and sit down, I have heard thy part." Again one arose, came and said, as he stood before his father, "My father, I am come to thee." His father said to him, "As thou art come to me, I will inquire of thee what employment thou likest: tell me, and I will hear." He said to his father, "My father, I like farm-work for an employment." The father said to his son who had fixed upon farm-work, "As thou hast fixed upon farming for an employment, I have heard thy part: go and sit down!" Again one arose, came, stood before his father, and said, "My father, behold, I am come to thee." His father said to him, "As thou art come to me, I will ask thee what employment thou wishest for: tell me, that I may know." The son said to his father, "My father, I like the employment of a blacksmith." His father said to him, "My son, thou likest the work of a blacksmith: I have heard thy part; go and sit down." The boy went and sat down.

The old father again called all his six sons, and said to

them, "Arise, stand up: I have heard all the words which ye have spoken, and now go home, and let each of you begin and carry out the work of his profession, and I will see you (again)." Then they all arose from their father's, and went to their own homes: the young man who liked war went to the king's house, the young man who liked stealing went and remained by himself, the young man who liked trading went and remained by himself, the young man who liked highway-robbing went and remained by himself, so did also he who liked the profession of a blacksmith, and he who liked farm-work: all six of them dispersed, one after the other.

So it happened as respects the man who liked war, and who went and remained in the king's house, that, after two months, the king received the news of war from a heathen town. Then the king summoned his soldiers, and when they had come, they said to him, „Behold we are come to thee, as thou hast called us." The king said to the soldiers, "I have had intelligence of war from a heathen town, therefore I have called you: go home and get ready, and to-morrow go to the heathen town which is at war, as I am told, take the inhabitants, and bring them to me." All the soldiers, obeying the king's word, got themselves ready, and went to the heathen town. Then, as soon as the heathen had seen them, they all arose and met them on the way, and, as the soldiers prepared themselves, the heathen began the battle, in which they drove back the soldiers, so that the whole army of the soldiers was broken up and put to flight: all the soldiers fled, and the heathen pursued them. Then the son of the old man who had said to his father, "I like war," was killed by the heathen. All the other soldiers hastened home, and then went and said to the king, "The heathen of the town to which thou sentest us, have pursued us, so that we had to come back to thee." The king said to them, "How many men did these pagans kill?" They answered, saying, "They only killed the son of the old man who came to thee for war." The king called some one, and said to him, "My man, go and tell the old man, that I sent his son who was living with me to war, and that he was killed in the war." The messenger went, and said to the old man, "Father and

old man, the king has sent me to thee, requesting me to come and inform thee that, when thy son who came to stay with him, went to war, he was killed in the war." The old man said, "When I asked my son what employment he would like, he said to me that he liked war: now he has got what he wished for." — Thus ends the story of the man who liked war.

The thief who had replied to the old man's question, "I like stealing," arose day by day*), and stole people's things, without knowing that they watched him. On one occasion he arose, and went to the house of a man who had his horse tied up and was asleep: so he went into the man's house, opened the door, untied the horse, and was about to lead it away; but as he came out, the owner of the horse arose, saw and seized him, and then raised a cry for help, that all the people of the town arose, came to his assistance, and held the thief. When the man asked them, as they were holding the thief, "what shall we do to him?" they replied, "On the spot where thou hast seized this horse-thief, there also be his execution!" Accordingly they carried him there, and hanged him. When they had hanged him, the people of the town called some one, and sent him, saying, "Man and father, go and inform the old man that, when his son stole a horse here, we saw it, and caught and hanged him." The messenger went, and said to the old man, "Father and old man, the great people of the town sent me to come and tell thee, that thy son went, and loosed a man's horse which was tied to its post, but as he was about to lead it away, the owner of the horse arose, seized him, and raised a cry for help that all the people of the town came to his assistance, held thy son, carried him away, and hanged him." The old man said, "When I asked this young thief what employment he would like, he said to me that he liked stealing: and now he has got what he wished for." — This is the end of the young thief's story.

The merchant arose, prepared himself in his house, loaded his camels, his asses and his bullocks with merchandise, and set out for a trading journey. He traded in a distant

*) Lit. "to-day and to-morrow."

town, and took his goods, but as he returned, they waylaid him, seized his goods, and killed him. News being brought to the old man, saying, "Father and old man, thy son set out on a trading journey and traded, but as he was coming home, they waylaid and murdered him;" the old man said referring to his son who liked trading, "When I (once) asked him, 'What employment dost thou like?' he said 'I like trading:' now he has got what he wished for." — Thus end's the merchant's story.

The highway-robber, time after time, when the people of the town went to a neighbouring market, rose up after them, went, and hid himself by the way, and when he saw the people come home from the market, he stopped them, and took their goods, not knowing that some people were on the watch for him. So he arose one day, went, and hid himself on the way to the market, and on seeing two men come home from market, he arose and stopped them; but when he began to take their goods, they overpowered him, struck, and killed him. When the old man heard the news of the highway-robber being killed, he said, "I once asked the youth, what employment he would like, and he said he liked highway-robbery: now he has got what he wished for."

Two only remained, the farmer and the smith. At the end of two years the old man called some one, and sent him, saying, "Go, that my six sons may come to me, I wish to see them." The man arose, and on coming to the dwelling-place of the old man's sons, two (only) were left there, to whom he said, "I come to you, because your father has sent me to call all six of you to come to him: for he wishes to see you." The two sons arose, and having gone there, they called their father, the old man, and said, "Behold, thou hast called us, as a man told us: we obeyed, and therefore are come to thee." Their father listened to what they said, arose, came out of his house, and, having come to them and seen them, he observed that, when he called them the first time, six of them came to him, but having called them now, (only) two sons came to him. The old father asked the two sons, "Did not six of you come to me, when I called you before? why, on calling you to-day, came only

you two? where are the four others?" Then the two sons said to the old father, "Our father, of the four others one said he liked (to be) a soldier, but when he had gone to the king's place, and the king sent him to war, he was killed in a battle." The old father said to them, "And where are the three others?" They answered, saying: "One was a merchant, so he travelled about and traded; but, on his way home, he was murdered." The old father said to them, "And where are the two others?" They replied: "One was a thief: he once rose to steal some one's horse, but he was caught and hanged." The old father asked again, "And where is the other?" They said to him, "The other was a highway-robber; he, day by day, used to go and hide himself on the way to the market, and when he saw people get up in the market and return home, he stopped them, and took away their things. But on one occasion, when he had gone and hid himself by the market-way, two men arose in the market at night to go home; as soon as he saw them, he arose and stopped them; but when he had begun to take their things, the two men were stronger than he, and struck and killed him."

The old man said to his two sons, "Only you two are left: what business do you pursue?" One arose and said to the old man, his father, "My father, when thou didst ask me before what work I would like, did not I tell thee that I liked farming?" The old man said to his son, the farmer, "I thank thee, my son, thou hast chosen a good profession; go and sit down, my son, thou art wise: not I have given thee thy wisdom, but the one God." The other rose up before his father, and said to him, "My father, thou didst call us." The father to the son, "I have called you, and thou only art now left for me to ask what business thou pursuest." The young blacksmith said to his father, "My father, when, on a previous occasion, thou didst call and question all six of us, did not I tell thee, 'My father, I like the profession of a smith?'" His father, the old man, replied, saying, "Thou, my son, hast a good profession, hold it well with thy hands! thou art wise: not I have given thee thy profession, but God alone has given it thee; hold it well with thy hands! After me, when I am dead, thou, the smith, and thine elder brother,

the farmer, will maintain yourselves, and if, in future, God gives you wives and children, and you live in your homes, then teach your children also your professions!"

The old man said also, "Whatever one's soul likes, our Lord will give him, if he asks." So it was with his two sons, the farmer and the smith; and also to the four others our Lord gave the professions which they liked, and for which they asked him.

This story of the old father and his six sons which was narrated to me, and which I told thee, so that thou mightst write it well with thy pen, — this is now finished.

5. Story of a Cunning Girl.

There was a man who had a beautiful daughter, and he saw that all the boys loved her on account of her beauty. Now, two boys who were rivals arose one day, and went to the girl, saying, "We are come to thee." The girl asked them, "What do you want of me?" The two boys answered, and said to the girl, "We love thee, this is why we came to thee." The girl arose, went to her father, and said to him, "Behold, two boys are come to me." The father arose, came out, went to the two boys, and asked them, "What do you want, my sons, that ye have come to me?" The boys said to the girl's father, "We are rivals of one another, and are come to thy daughter, because we wish her for a wife." The girl's father listened to what the boys said, and replied to them, "Go, and sleep at home to-night, and when ye come again to-morrow ye will see who shall have my daughter for a wife."

The boys attended to what the girl's father said, and went back to sleep at home. But when it was day, the following morning, they arose, and went again to the girl's father, saying, "Behold, we are here; on account of what thou saidst to us yesterday, therefore are we come to thee." The girl's father listened to the words of the boys, and said to them, "Stop, and wait for me, whilst I go and buy a piece of cloth

in the market, and then, when I have brought it to you, you shall hear what I say." The young men attended to the words of the girl's father, and stayed, whilst the girl's father arose, took money, and went to market. He went to the place where cloth is sold, bought a piece of cloth, and came back with it to where the young men were. Having returned, he called his daughter, and when she was come, he said to the young men, "My sons, ye are two, but the girl is only one: to which of you shall I give her, and to which of you shall I refuse her? — Behold this piece of cloth: I will rend it into two dresses and give it to you, and then, whoever has first finished sewing his, he shall be the husband of my daughter."

The young men took each his cloth, and got ready to sew, whilst the girl's father looked at them. Then the father also called his daughter to where the two boys were, and when she was come, he took yarn, and gave it to her, saying, "Behold this yarn: do thou twine it and give it to these young men." The girl obeyed her father; she took the yarn, and sat down by the young men.

But the girl was cunning, and neither her father nor the young men knew it: the girl knew already whom she liked. The girl's father went, sat down in his house, and waited for the young men to sew the cloth, saying, "Whoever first has finished sewing, he shall be the girl's husband." The girl began to twine the yarn, and the young men took their needle and began to sew. But the girl was cunning: for the young man whom she liked she twined short (threads), and for the young man whom she disliked she twined long (threads). So the young men were sewing the cloth, and the girl was twining yarn, and at noon she saw that they had not yet finished sewing the cloth; so she continued twining the yarn for them, and they went on sewing. About three o'clock in the afternoon the young man who had the short threads had finished sewing the cloth, but the young man with the long threads had not yet finished.

When the girl's father arose and came to the young men, he said to them, "Did ye sew till now, and is the cloth not yet finished?" The one young man arose, took his cloth, and said to the girl's father, "My father, behold: my part is

finished." The part of the other young man was not yet finished. The girl's father looked at them, and they looked at the girl's father; then the latter spoke, saying, "My sons, when ye came to me, and both of you said that ye wanted my only daughter, I would not be partial to either of you; therefore I brought a piece of cloth, rent it into two dresses, gave them to you, called my daughter to twine thread for you, and said, 'Make these dresses!' Ye began to make them, and I said to you, 'He who has first finished the dress, he shall be the husband of my daughter.' Did you understand that?" The young men answered, saying, "Father, we understood what thou saidst: behold, the man who made the dress he shall be the girl's husband, and the man who did not make it, shall not be the girl's husband."

It was the cunning girl who decided the contest of the two young men. The girl's father did not know, that his daughter, when she twined the thread, had made short threads for the man she liked, nor did he know that she had made long threads for the man she disliked: he did not know that it was the girl who had chosen her husband. The girl's father thus reasoned in reference to the young men, "If the man who first finishes sewing, takes the girl, he will work fast and maintain the girl, but were he to take the girl who does not finish sewing, — would he also work fast, and maintain the girl?" So the two young men arose, and went to their town: but only he who had first finished the dress took the girl for his wife. — Now the story of the cunning girl which I heard, is finished.

III.

FABLES.

1. Fable of a Hen and a Cat.

A cat arose in her house, went to a hen, and said to her, "Let us make friendship!" The hen replied to the cat, "Dost thou like me for a friend?" The cat said, "yes," and went away, and, after having been at home for a while, she sent her child to the hen, saying, "Go and tell the hen to rise up early to morrow morning, and to come and accompany me to a neighbouring town." The child arose, went to the hen's house, and saluted her. The hen arose, and asked it, "Thou child of the cat, dost thou come to me in peace?" The cat's child replied, "I come in peace: my mother has sent me to thee." The hen said to the cat's child, "Say, what thy mother has sent thee for: let me know!" After the cat's child had told it to the hen, it said, "I will go," and set out, and went home.

When it was gone, the hen arose, called a child of hers, and said, "Go and ask the cat, at what time we shall go to the neighbouring town." When the child had already started, she called it back again, saying, "Come back, I must tell thee something." The child returned, and when it had come to its mother, she said to it, "When thou goest to the cat, open thine ears, and hear well what she says, and come and tell me!" The child went to the cat, and saluted her, and when the cat arose and came out to it, the hen's child was standing there. The cat asked the hen's child, "Why did thy mother send thee to me?" The hen's child said, "My mother said, I must come and ask thee, 'How early shall we go to the neighbouring town?'" The cat said to the hen's child, "Go and tell thy mother to arise and come at the cock-crowing: for what should eat her?" The hen's child returned

to its mother, and said to her, "Behold, I went to the cat's place where thou sentest me, and am come back." The hen said to her child, "What did the cat say? Let me hear what word she spoke." Her child answered and said to her, "My mother, the word which the cat spoke is this, 'Go and tell thy mother to come to me when the cock crows, that we may go: for what should eat her?'"

Its mother, the hen, said to her children, "My children, lie down in your house: for I have heard what the cat said." The children of the hen obeyed their mother, went, and lay down, and also their mother lay down. They slept their sleep till the cock crew, which when the cat heard, she arose, got ready, and waited for the hen, thinking, "May she come that we may go!" The cock crew the second time, and the cat looked out on the way whence the hen was to come, thinking, "May she come, that we may go!" The hen did not get up at home, and day came on. When it had become day, the cat arose in her house, went to the hen's home, and said to her, "Hen, thou sentest thy child to me, and askedst at what time we should rise up, and I said to thy child, 'Go and tell thy mother to come, when the cock crows, that we may go;' did it not tell thee what it was told by me, that thou art still sitting at home, although it has become day?" The hen said to the cat, "Sister cat, if thou wishest to have me for a friend, I must never get up in my house and come out at night." The cat said to the hen, "What art thou afraid of that thou sayest, 'I will never come out at night?' What is there on the way?"

The hen listened to what the cat said, got herself ready, and called her children, saying, "Come and let us accompany the cat to a neighbouring town!" All the children arose, and when they had set out on their way, the cat went before, and having gone on a little, she seized two children of the hen: and the hen saw that the cat was seizing two of her children. So the hen said to the cat, "Sister cat, we have scarcely set out on our way, and dost thou seize two of my children?" The cat replied, "Thy two children which I took have not strength enough to walk: therefore did I take them to my bosom, that we may go on." The hen said to the

cat, "If thou actest thus, I and thou must dissolve our friendship." The cat replied, "If thou wilt not have a friend, I shall not let thee go home." So, as the hen began to go home, the cat made a bound, and seized the hen's head, whereupon the hen cried for help. All the people of the town heard her, arose, ran, and when they were come, the cat was holding the hen's head tight. When the cat saw the people of the town, she left the hen, ran away, and entered her forest.

There the hen was standing, and the people of the town said to her, "Thou fool, didst thou, a hen, arise, and go to befriend a cat? If we had not heard thy screams, and come to thee, she would have killed thee and carried away all thy children into her forest." The hen said to the people of the town, "God bless you: you have taken me out of the cat's mouth." The people of the town said to her, "To-day our Lord has delivered thee, but for the future do thou no more make friendship with the cat. The cat is too cunning for thee: beware of the cat in future!" — I have heard old people say, that on that day the cats and the fowls dissolved their friendship. This is finished.

2. Fable of a Stork and Toads.

A stork went and laid eggs in a tree, brooded, and hatched young ones. Then she left, and went to seek food for her little ones; but she did not get any food, and all her little ones were crying for hunger: the stork did not know what to do. So she arose one day, went to her friend, and said, "My friend, I am come to thee." Her friend said, "What dost thou want that thou art come to me?" She replied to her friend, "My children are hungry, and I have no food; therefore am I come to thee: teach me a device!" Her friend said to her, "Arise in the morning, go to the brook, and see whether there are toads in it; then come back, and on the following morning go again, and lie down by the side of the brook: stretch out thy legs and thy wings, shut thine eyes, keep quite silent, and lie in one place, till the toads come

out in the morning, and, after seeing thee, go home and call all their people to come, to take thee by the wing and to drag thee away: but don't thou speak to them, be perfectly quiet!"

She listened to what her friend said, and at night she arose, and went to the brook, when all the toads were singing; but as soon as they saw her, they went and hid themselves at the bottom of the water. So the stork went home and slept, and having slept, she rose up early, and went back again to the brook, without being observed by the toads: she went softly, and lay down by the side of the water, pretending to be dead, stretching out her legs, her wings, and her mouth, and shutting her eyes. Thus she lay, till, after break of day, one toad arose, and, finding that it was day, came forth, and saw the stork lying. He went back, and called all the toads, "Come, behold I have seen something dead, lying at the door of our house, and when I had seen it, I came back to call you." So all the toads arose and followed him, and having come out, they all saw a stork lying at the door of their house: but they did not know that the stork was more cunning than themselves. They returned home, called a council together and said, "What shall we do? Some one who came we do not know whence, has died before the gate of our town." All their great men answered and said, "Arise, all of you, go out, drag this dead body far away, and leave it there!" So they all arose, went, and, taking the stork by its wings and legs, dragged it away.

The stork was cunning, she saw them, without their knowing it. They sang, as they dragged her away, "Drag her and leave her! drag her and leave her!" The stork did not speak to them, as they all dragged her away, although she saw them. Now, when they had carried her far away, the stork opened her eyes, which, when they saw, they all began to run away. As soon as the stork saw that the toads had begun to run away, she arose, and pursued them: having overtaken one, she took and swallowed it, and so she went on taking and swallowing them. The toads kept running, but by the time they would have got home, the stork had swallowed them all, one by one. She had filled her bag, and then started on her way home: as soon as her children

saw her, they all ran to their mother, saying, "Our mother has brought us food." When they were come, their mother threw all the toads in her bag down to her children, and her children ate them, so that their hunger was appeased.

The stork arose, went to her friend, and said, "My friend, what thou toldest me yesterday is excellent: I went and lay down by the side of a brook, and when the toads saw me in the morning, they thought I was dead; they came, dragged me along, and when they had carried me far away, not knowing that I was wiser than they, and thinking that I was dead, I opened mine eyes to look at them; but on seeing me open mine eyes, they all began to run away. Then I arose, pursued them, and when I had overtaken one, I took and swallowed it; and when I had overtaken a second, I took and swallowed it: so by the time they would have reached home, I had swallowed them all, and filled my bag with them. I brought them to my children, and when all my children were around me, I threw the toads before them out of the bag, and they ate them, that their hunger was appeased." She also thanked her friend, saying, "God bless thee: thou hast taught me an (excellent) device."

Thus the stork and her friend devised a plan, and thus they acted to maintain their children, while the toads were sitting in their house. So now, when the toads are croaking in a brook, and they see any one come, they are all quite silent, supposing that a stork is coming. — This fable of the stork and the toads which I heard, is now finished.

3. Fable of a Weasel and his Wife.

The wife of a weasel bore a child, and then called her husband and said, "Seek such clothes as I like, and bring them to me." The husband listened to his wife's word, and said to her, "What kind of clothes dost thou like?" The wife replied to her husband, "I like the hide of an elephant." The husband attended to his wife's wish, arose, and went to a fowl, saying, "Sister fowl, listen, and I will tell thee some-

thing which my wife told me." The fowl replied to the weasel, "Tell me what thou hast to say: I will hear." The weasel said to the fowl, "Sister fowl, yesterday, when my wife had given birth to a child, she said to me that she does not like any kind of clothes, except an elephant's hide: now what shall I do to obtain an elephant's hide, so as to give it to her?" The fowl answered, and said to the weasel, "Stop, and I will teach thee a trick, that thou mayest obtain an elephant's hide: go, call the muck-worm, the fowl, the cat, the dog, the hyena, the leopard, the lion, and the elephant, call them all and ask them, saying, 'Be pleased to come: my farm is overgrown with grass¹,' and when they are come, thou mayest obtain an elephant's hide."

The weasel attended to what the fowl said: he called all whomsoever he liked, and when they were come to him, he asked them, and they agreed to his request, and went home. Next morning the muck-worm arose first, took his hoe and his spear²), and went to the farm of the weasel. Then he stuck his spear in the ground, and began to hoe. The weasel was sitting in the midst of his farm, while the muck-worm hoed, and the fowl came. The fowl having come, she said to the weasel, "Who came before me?" The weasel replied, "Behold, the muck-worm has come, and is at work." As soon as the fowl had seen the muck-worm, she took and swallowed it, and then began to work.

When the cat arose and went to the farm, she asked the weasel, "Brother weasel, who did come before me?" When the weasel replied, "The muck-worm came," the cat asked, "Where is the muck-worm?" and on being told that the fowl had swallowed it, she asked, "Where is the fowl?" The answer was, "Yonder the fowl is at work." The cat went, seized and swallowed the fowl, and then fell to work alone.

¹) This refers to a practice, almost universally prevalent among the Negroes, of working their farms in company. The number of men thus uniting for mutual work is sometimes very great, and on these occasions they are most industrious, so that they do a great amount of labour in a single day.

²) The spear is not used as an agricultural implement; but the sense of insecurity is such among the Negroes, that, in most countries, they do not even go to their farms, without being armed.

The dog arose, and on arriving at the farm, asked the weasel, "Brother weasel, who came before me?" The weasel replied, "The muck-worm came." He asked the weasel, "Where is the muck-worm?" The weasel replied, "The fowl swallowed the muck-worm." He asked again, "Where is the fowl?" The answer was, "The cat has swallowed the fowl." Next question, "Where is the cat?" Answer, "Behold, here is the cat at work." The dog took and swallowed the cat, and then began to work alone on the farm.

The hyena arose, and when he came to the farm, asked the weasel, "Who came before me?" The weasel answered, "The muck-worm came before thee." He asked again, "Where is the muck-worm?" Ans. "The fowl swallowed the muck-worm." Qu. "Where is the fowl?" Ans. "The cat swallowed the fowl." Qu. "Where is the cat?" Ans. "The dog swallowed the cat." Qu. "Where is the dog?" The weasel answered to the hyena, "Yonder the dog is at work." When the hyena saw the dog, he went, seized and swallowed him, and then went, and began to work.

Next the leopard arose, took his hoe, and went to the farm. When he had come and asked the weasel, the weasel said, "The muck-worm came first." He asked, "Where is the muck-worm?" Ans. "The fowl swallowed it." Qu. "Where is the fowl?" Ans. "The cat swallowed it." Qu. "Where is the cat?" Ans. "The dog swallowed it." Qu. "Where is the dog?" Ans. "The hyena swallowed it." Qu. "Where is the hyena?" Ans. "Yonder he is at work." As soon as the leopard saw the hyena, he went, seized, killed, and ate it, and then began to work.

Next the lion arose, took his hoe and went to the farm. When he came, and saw the weasel sitting, he asked him, "Brother weasel, who came first, before me?" The weasel replied, "The muck-worm came." He asked again, "Where is the muck-worm?" Ans. "The fowl swallowed it." Qu. "Where is the fowl?" Ans. "The cat swallowed it." Qu. "Where is the cat?" Ans. "The dog swallowed it." Qu. "Where is the dog?" Ans. "The hyena swallowed it." Qu. "Where is the hyena?" Ans. "The leopard swallowed it." Qu. "Where is the leopard?" The weasel answered to

the lion, "Yonder the leopard is at work." When the lion looked before him, he saw the leopard at work. Then he went, seized the leopard, and, after some wrestling, killed him, upon which he went and began to work.

Next the elephant arose, took his hoe, and went to the farm. — They did not know that the weasel was more cunning than all of them. — When the elephant asked the weasel, "Brother weasel, who came before me?" The weasel replied, "The muck-worm came." He asked again, "Where is the muck-worm?" Answ. "The fowl swallowed it." Qu. "Where is the fowl?" Answ. "The cat swallowed it." Qu. "Where is the cat?" Answ. "The dog swallowed it." Qu. "Where is the dog?" Anw. "The hyena swallowed it." Qu. "Where is the hyena?" Answ. "The leopard swallowed it." Qu. "Where is the leopard?" Answ. "The lion swallowed it." Qu. "Where is the lion?" The weasel replied to the elephant, "The lion is working yonder." The elephant listened to what the weasel said, but did not know that the weasel was cunning. The weasel had made a trap-hole, fastened a pointed pole in it, shut it with a mat, and covered it with earth. The elephant did not see it, so when he went and attacked the lion, and they fought and wrestled, they came near the trap-hole, and the elephant fell in. When he had fallen in, the lion went back to his forest. Then the weasel arose, and when he came to the trap-hole, he saw the elephant in it. As soon as he saw this, he fetched his knife, flayed the elephant's skin, and brought it to his wife, saying, "As thou saidst to me, that thou didst not like any clothes, except an elephant's hide, to-day I bring thee, by the help of God, what thy soul likes: behold, here it is." The wife arose, took the hide from her husband, and also took her children, and covered them with the elephant's hide. At that time was this done by the weasel and his wife.

The weasel's wife had not known, that her husband was more subtle than all the beasts of the earth, nor that he was more subtle than herself; but then she knew that her husband was most subtle. Now it is said of any one who is observed to be subtle: "This man is as subtle as a weasel." — This is finished.

4. Fable of a Jackal and a Hyena.

Once upon a time there was a famine in which every body had to suffer from hunger: there was nothing to eat. One did not know where to go and seek food: all were sitting at home and reflecting. One day the hyena arose, and went to the forest to seek food, and there fell in with a great many monkeys who were bathing in a lake. Then the hyena addressed the monkeys, saying, "My skin is dirty: please to let me bathe with you." The monkeys replied to him, "Brother hyena, God has prepared this lake: come and wash thyself!" The hyena accepted the invitation, followed the monkeys, and so they went into the lake and bathed. As they were bathing, the monkeys did not know that the hyena was come to devour them. The hyena was subtle: he took hold of a monkey, squeezed it into the water, and hid it under the water. The monkeys did not know of it, but having bathed, they went home. When they were gone, the hyena went again into the water, took the monkey which he had killed, and went home.

The monkeys, on their return home, missed one of their number, so their chief asked all his people, saying, "We are all come home, but one of us is not here: whither did he go?" But none of his people knew, so the monkey-chief sat silently down in his house. Then, on the following day, all his people came again to him, and they started to bathe in the lake. When they had arrived at the lake, and the hyena came again to them, they asked him, saying, "Brother hyena, thou camest yesterday to us, and we bathed together in the lake, but on going home we did not see one of our number: didst thou catch him?" The hyena answered the monkeys and said, "When we bathed together in the lake, and all came out again to take our way home, did you see me hold one of your fellow-monkeys in my grasp whom I had killed? or do you see blood on my body? will you charge me with stealing?" The monkeys heard the word of the hyena, and said to him, "Don't come to us any more, we will no more see thee: if we see thee again, we will all assemble, and kill thee."

The hyena listened to what the monkeys said, and went home, and having slept, he arose again the following morning, and, having taken a small stone and concealed it, he went again to where the monkeys bathe. Then, when he had come near to the lake, he hid himself under a tree, so that, as the monkeys came and bathed, he saw them, but they did not see him. He took his stone, watched his opportunity, and knocked one of the monkeys on his head with the stone, so that the monkey fell into the water. Upon this all the other monkeys dispersed and went home. So the hyena went, took his prey, and returned to his home.

Then priest jackal arose and went to the hyena, saying, "Brother hyena, I am come to thee!" The hyena said to priest jackal, "What dost thou want of me?" Priest jackal replied to the hyena, saying, "All my wives and my children are hungry, and have nothing to eat, therefore am I come to thee: please to show me a way how to get food!" The hyena listened to priest jackal's request and said, "Go and sleep in thine house to-night, and come again to-morrow morning, then I will show thee where I obtain food to eat." Priest jackal, attending to what the hyena said, returned home and went to bed, and, on the following morning, he arose and came again to the hyena, saying, "Brother hyena, I come to thee on account of what thou didst tell me yesterday." The hyena, attending to the priest's word, arose, and went before, priest jackal following him, and so they went to the lake where the monkeys bathe. When they had come nigh to the lake, they hid themselves under a tree and waited. Then all the monkeys came to bathe, and as the hyena saw them bathe in the lake, he said to priest jackal, "Brother priest, as thou hast asked me, saying, 'I am hungry,' behold, here I will show thee what I eat: play thou a trick, and, whilst I return and wait in my house, pray thou to God to help thee, and having gone and succeeded in catching (something), bring it to me, that we may divide it, and thou take thy part, and I take my part."

Priest jackal, attending to what the hyena said, arose and hid himself alone; but the hyena arose and went home. Priest jackal being hidden, he saw the monkeys bathe in the

lake. Then he arose, went beyond them, and entered into the water. Now, as priest jackal is acquainted with water, he dived, and came diving to where the monkeys were: the monkeys did not see him, as they were bathing, nor did they know that there was any thing in the water. Priest jackal gently lifted his head out of the water, seized a monkey, held it tight, and drew it under the water. Then, as soon as the water went into the nostrils of the monkey, the monkey died. When the monkey was dead, he seized it, swam far away with the monkey in his gripe, and came out. He then took his monkey, and went to the hyena, saying, "Brother hyena, thou hast done a (great) thing for me: when I was hungry, thou showedst me a place where there is food; I went, and with the help of God obtained the food which thou showedst me: behold, here it is, come, divide it, take thy part, and give me mine!" The hyena, attending to what priest jackal said, arose, took his knife, cut off one fore-leg, and gave it to priest jackal. Priest jackal accepted his one fore-leg of meat, and went home.

Then, on the following morning, he arose again, went to the lake where the monkeys bathe, and hid himself: but the monkeys did not know that he was hidden, and so they all came to the lake. When they had gone in, priest jackal saw them play in the lake. So he dived, and coming to the spot where the monkeys were playing, he watched one great monkey, and seized him. The monkey screaming aloud, all his people ran off. Then priest jackal seized it, tied it, took it upon his head, and went his way home. As he went, priest jackal reflected, and said to himself, as he held his prey in his hand, "The hyena is sitting at home: and I come, kill an animal, carry it to him, and he gets up, takes it from me, and gives me a little, whilst he takes much." So he arose, took his animal, turned from the way to the hyena's house, and went to his own home. The hyena (all the while) was waiting for priest jackal, but saw him not.

The hyena knowing the subtlety of priest jackal, arose, went, and hid himself by the way, where the jackal was to come. The jackal, not knowing of this, took his prey, and was going his way home, when the hyena who was already

in wait, went and met him. As soon as they met, the hyena arose, and stood before him, and the jackal, when he saw the hyena, stood before him, with his meat in his hand. Then the hyena arose and said to priest jackal, "Brother jackal, may no one of the present generation do any good to you*): when I was sitting at home, thou arosest, camest, and entertainedst of me, saying, 'I am hungry, and my wife is hungry, and my children are hungry;' I attended to thy request, called thee, arose, went before thee to the place where food could be obtained, showed thee the place, and having told thee, 'when thou hast obtained the food by the help of God, bring it to me, that we may divide it,' thou wentest on one occasion, obtainedst meat, and when thou hadst brought it to me, I arose, cut up the meat, gave thee thy part, and took mine, and yet, after this, thou to-day goest back to the meat, and when God had helped thee to get it, thou hast left the road to me, and gone the road to thine own home: I have done good to thee, but if thou dost not like the good which I did to thee, thou shalt be prey, and what thou hast taken shall be prey, both of you shall be prey for me, and home thou shalt not go." Thus saying, he seized priest jackal, and they struggled with each other, till priest jackal left him the meat, and ran home. The hyena took the meat, and went home.

Now priest jackal is the priest of all the beasts of the forest, knowing a great many charms. When he had come home, he transformed himself into an old man, and went again to the hyena, and said, "Hyena, dost thou not know me? The man priest jackal came to me, and told me, that thou interceptedst him on his way, and tookest from him what God had given him in the forest, and, after having beaten him, wentest away: thou, dost thou not know priest jackal? dost thou not know, that he is our priest, the priest of all the beasts of the forest? bring out instantly what thou tookest from him on intercepting him in his way, I will take it to the priest, and give him what is his: but if thou wilt not bring it, I will go and call my sons together to tie thee, and to bring thee to me; then I will take thee, and carry thee to

*) viz. the whole tribe of jackals.

priest jackal, and give thee over to him, that he may destroy thee." As the hyena heard the words of the old man, his heart failed him, his whole body trembled, and he did not know what to do, as the old man stood and looked at him. He arose, went into his hole, took the meat which he had taken from priest jackal, brought it out of his hole, and gave it to the old man who was standing there. As the old man accepted the meat, he stood and said to the hyena, "To-day is past: but if in future I am again informed that thou hast touched any thing belonging to a priest, — thou shalt not come out from the hole into which I will then put thee; to-day the matter is over, let me not hear evil tidings of thee to-morrow!" The old man took the meat of priest jackal, left the hyena in his home, and went to his forest.

The hyena was a fool: he did not know that priest jackal, knowing many arts, had rubbed himself with charm-medicines, and turned himself into an old man, and then come to the hyena.

Now, when a hyena and a jackal see one another, they do not draw near: when a hyena sees a jackal, he does not approach it, and when a jackal sees a hyena, he does not approach it. — This fable of a jackal and a hyena, in a famine, which I have heard and told thee, is now finished.

5. Fable of the Weasel and the Hyena.

The weasel and the hyena went and lived in the forest. Once the hyena killed an animal, took it, and came to the weasel, saying, "Behold, I have brought meat: fetch fire, that we may roast our meat and eat it." The weasel arose to seek fire; but when it had gone a little way, and did not see fire, it returned to the hyena, saying, "Brother hyena, as I did not see fire, when I went, being sent by thee, I came back again."

The hyena, on seeing the sun set in the West, thought it was fire, arose, and said to the weasel, "Look after our meat, while I go and fetch the fire." The weasel attended

to what the hyena said, prepared itself, and waited for the hyena. The hyena went towards the setting sun, wishing to fetch fire; but when it had gone, the sun set. Then it returned to the weasel, saying, "Though I went towards the place of the fire, I did not see the fire." The weasel having put all the meat into a hole, the hyena did not see it, and said to the weasel, "Where is our meat? I said to thee 'Wait, whilst I go to fetch fire;' but when I had gone to fetch fire and not seen any, I returned, and having come, I do not see any meat: where didst thou put the meat? let me know it!" The weasel answered the hyena and said, "Behold, two men came out of the forest, took the meat, and put it into a hole: stop, I will go into the hole, and then thou mayest stretch out thy tail to me, and I will tie the meat to thy tail, for thee to draw it out." So the weasel went into the hole, the hyena stretched its tail out to it, but the weasel took the hyena's tail, fastened a stick, and tied the hyena's tail to the stick, and then said to the hyena, "I have tied the meat to thy tail: draw, and pull it out!" — The hyena was a fool: it did not know that the weasel surpassed it in subtlety, it thought that the meat was tied; but when it tried to draw out its tail, it was fast. — When the weasel said again to it "Pull!" it pulled, but could not draw it out: so it became vexed, and, on pulling with force, its tail broke. The tail being torn out, the weasel was no more seen by the hyena: the weasel was hidden in the hole with its meat, and the hyena saw it not.

The hyena went its way, and having set out for its forest, it met two men. On seeing them it rejoiced, and said, "Now I have got meat." So also the two strong men, on seeing the hyena, rejoiced, and said, "Now we have got meat." The hyena went towards them, and they towards the hyena, and having thus met, the hyena arose, but when it began to lay hold on one of the strong men, expecting to obtain him for meat, the strong man did not regard it as any thing, but made fire*), and when the fire had caught the wood and got

*) viz. by quickly rubbing a hard piece of wood on a rotten but dry part of the *káfi*-tree.

up, the other man arose, and, having gone to the hyena, and the hyena having seen him, he began to attack it, seized one of the hyena's ears, held it tight, tore it off, and laid it on the fire; and having exposed it to the fire a little, the man took the ear again, and ate it, so that the hyena saw the man eat the ear. When the hyena saw this, it said, "Will the man who tore off mine ear and ate it, spare me, if I stay?" and it ran away into its forest.

The weasel said to the hyena, "Come and let us make friendship!" but the hyena was a fool, not knowing that the weasel surpassed it in cunning: the weasel rendered the hyena tailless and earless, and then they dissolved their friendship. So I heard people say. — This is finished.

6. Fable of a Fowl and an Elephant.

An elephant and a fowl had a dispute, saying, "Which of us can eat most?" The fowl said to the elephant, "I can eat more than thou," and the elephant said to the fowl, "Thou fowl art not a mouthful for me, and wilt thou say, that thou canst eat more food than I? Stop, and next morning we will go together to the forest, and then we shall see which of us is he whom eating never satisfies."

The fowl accepted the elephant's proposal, and having slept at home, it arose next morning, got ready, and went to the elephant, saying, "Elephant, behold it is day, get up, and let us go to the forest, to seek food and eat!" The elephant attended to the fowl's word, prepared himself, and so they arose, and went their way to the forest, and on their arrival there both the fowl and the elephant began to eat. Whatever trees the elephant saw, he broke and ate, and whatever tree-fruit he saw, he plucked and ate. The fowl scratched the ground, and whatever insects it saw, it took and swallowed. Both of them sought food for themselves, and ate it, till about noon the belly of the elephant was full and his appetite died:*) so he went, and lay down under a tree,

*) i. e. was appeased.

whilst the fowl whose appetite had not yet died, scratched the ground and sought food to eat.

About two o'clock in the afternoon the fowl arose and went to the elephant, and finding the elephant lying down, it said to him, "Brother elephant, thou thoughtest to surpass me in eating, but when we had begun to eat together, and thou hadst eaten a little food, thou saidst, 'I have enough,' and camest to lie down in the shade: get up and let us seek food to eat, ere it becomes night; then let us go to sleep, and in the morning begin again!" The elephant was vexed, as he heard the fowl speak, yet he arose, and began again to eat. Whatever trees he saw, he broke and ate, and whatever leaves of trees he saw, he pulled down and ate. When it became dark, the elephant's hunger was appeased, and the fowl saw him go and lie down in one place. The fowl still went on scratching the ground, and seeking and eating food; and when the sun had set, it went back again to the elephant, stood, and said to him, "Thou who quarrelledst with me, saying, that thou couldst eat more than I, but who camest in the evening, when I had not yet enough, and saidst, 'I have enough,' and laidst down: to-morrow morning we will again begin to eat together!"

The elephant heard what the fowl said; and having slept, the fowl arose the next morning, and went to the elephant, saying, "Brother elephant, get ready, that we may go to our forest, to seek food to eat!" Then, when the elephant had stood up, he had to move his bowels, and having done so, the fowl saw the elephant's dung; and as soon as it saw it, it went and scratched the elephant's dung, in sight of the elephant. Then the elephant said in regard to the fowl, "To-day it is three days that I have been eating with the fowl, and I have now eaten enough, but this little thing has never eaten enough; and now I saw it even come, as soon as I had dunged, to scratch my dung, thinking that there was food in it: if I and this fowl remain in the same place, it will, by and bye, even eat me up*)."

On that day the elephant and the fowl dissolved their

*) Lit. "it will not leave me."

friendship: the elephant went to the forest, and the fowl remained in the house.

In Bornu, if one goes and makes a farm in the forest, and plants kuskus¹⁾ and guinea-corn, and weeds it, the elephants come to the farm, when they see that it has become food, and spoil it. Now if one sees this, one becomes vexed, returns home, catches a fowl, goes back to the farm, and beats the fowl with the hand till it cries: and as soon as the elephant hears the cry of the fowl, he runs and enters his forest. This is how they do in Bornu, if one has a farm in the forest, and the elephants come to the farm: we have seen it. — Now the elephant and the fowl have dissolved their friendship, and each lives in a place of its own. This is finished.

7. Fable of a Cock and an Elephant.

An elephant and a cock expected to get one and the same girl for a wife. The cock arose first, and went to the girl by day, and when he and the girl had had their talk till night, the cock rose again and went home. Then the elephant, observing that it was night, arose in his forest, and went to the girl. But as he came, he saw the track of the cock, and therefore asked the girl, "Who came to this house to-day?" The girl replied to the elephant, "No one came here: the track which thou sawest on the ground is not the track of any one, except that I had taken a rough broom and swept the house." When the elephant was gone, and the cock came back again to the girl, he said to her, "The footsteps which I see on the ground are footsteps like those of the elephant." The girl said to him, "The footsteps which thou seest on the ground are not the footsteps of an elephant: I put a mortar on the ground, and pounded something."

The cock knew the girl's trick, and did not want to go home; so he and the girl sat together, till the girl made up a dish and gave it to the cock, who ate it, and then lay

^{*)} Kuskus is a coarse, and guinea-corn a fine sort of millet. In Bornu, horses are fed on the former, and the latter is used by man.

down on the bed, and as he lay, he fell asleep. Then the elephant, observing that it was night, rose again, and went to the girl. When he came, he entered the house, wishing to sit down on the bed, but as he sat down on the bed, he sat upon the thigh of the cock who was lying there. So when the cock arose from his sleep, saying, "What has happened?" the elephant was sitting upon his thigh; but on the cock's crying out aloud, the elephant arose and ran into his forest. Then, as the cock arose, he halted; but he went home and prepared a medicine, so that his thigh got well again, and afterwards he arose and went to the forest to watch the elephant, and on seeing him lying asleep, the cock went gently to the elephant, and picked out one of his eyes. The elephant, on arising out of his sleep, missed one eye, and with the other he saw the cock, as he was running home.

Then the elephant went, and sat down, and sent for the lion. The lion having come to him, he said, "Brother lion, as I was lying at home and sleeping, the cock came, plucked out one of mine eyes, and ran home: this is why I called thee: help me, and we will make war, and storm the town of the cock." The lion, responding to the elephant's request, went back to call all the beasts of the forest, and when all his people were come to him, he said to them, "Come, let us go, and help the elephant, for a cock has plucked out his eye, hence the elephant called me, and spoke to me, saying, 'Please, go, call all the beasts of the forest, that we may go and storm the town of the cock.'" All the beasts of the field attended to the lion's request, and went home to prepare themselves to war against the town of the cock.

Whilst they were doing this, the ostrich saw them, and then ran and gave information to the cock, saying, "Brother cock, yonder I have seen the elephant gather together all the beasts of the forest to war against thee: hence I came to tell thee of it; for, as for me and thee, we are one: thou indeed art in the house, and I in the open field, but I am winged and thou art winged, thou art two-legged and I am two-legged, therefore I came to tell it to thee." When the cock heard the words of the ostrich, he thanked him, gave him a blessing, and sent him back again, saying, "Brother

ostrich, be so good as to call all the birds of the forest, whatever is winged, to come and help me." So the ostrich arose, went, and called all the birds of the forest, every winged thing, and brought them to the cock. Then, on seeing all his people, the cock's heart was glad, and he waited with them, till the elephant should levy war, and begin to come to the cock's town.

The lion arose, and said to his warriors, "Who is a swift runner, that we may give him the charm-water¹)?" When the gazelle of the desert heard it, she said, "Is running difficult? give me the charm-water!" The jackal also arose and said to his people, "Any thing connected with running is not hard for me: give me also of the charm-water!" So the jackal also received charm-water. — Then the cock's people arose, and the ostrich went before them, and asked, "Who understands (the use of) the arrow?" The bee answered, "I understand it," and received the arrows. Then the ostrich asked again, "Who understands the use of the spear?" The wasp arose, and received the spears. Next they pulverized some cam-wood²), and filled a small calabash with it, and the question being put, "Who will take this cam-wood?" the vulture took the cam-wood. When the vulture had taken the cam-wood, they took the white head-dress, and said, "Who will take this white head-dress, that we may go to war?" The white vulture said, "I will take the white head-dress," and he took it. Then all the people of the cock prepared themselves, and arose.

When also the people of the elephant had got ready, and stood up, the lion, knowing that he was the Generalissimo, took the lead, and so they went towards the cock's army: but when the lion saw that they were near them, he ordered all his men on one side, called the gazelle of the desert and the jackal, and gave them each charm-water. Then the jackal and the gazelle, holding the charm-water in their hands, ran towards the cock's army, and when they came

¹) This refers to the practice of sending a man to the hostile army, before a battle, to throw a calabash full of charm-water against them, in order to secure a victory.

²) Cam-wood is a red dye-wood, and is also used in preparing charms.

there, they were seen by the cock's men. Upon this the bee took his arrow, marched on, and encountered them. The wasp also took his spear, and followed the bee; so they both went and stood in one place, till the gazelle of the desert, thinking that she was swift, came running with her charm-water, and was about to throw it amongst the warriors, when the bee took out his arrow, and, having shot it into the gazelle's neck, left the gazelle on the spot where the arrow had hit her. The gazelle having fallen, the jackal, considering himself a man, came running with the charm-water in his hand, and as he was about to throw it amongst the warriors, the wasp took his spear, waved it, and cast it at the jackal, so that it hit his face, and the jackal fell down on the spot. Next the lion came forth, he being the Generalissimo, but when he saw that the two men had fallen, he went back again. Then, on seeing their Generalissimo run, all the elephant's warriors began to flee, and when the cock's soldiers saw all the elephant's warriors flee, they advanced, pursued them, and would not cease killing them: the cock's soldiers killed the elephant's whole army, so that only one here and there was left to go home.

When the cock's army had been successful, and were returning home, they became thirsty, and on seeing a lake in the forest, they went to drink water in that lake, and when all the men had drunk, and were leaving again, the hawk, on drinking water, saw an old man of a toad¹), who, having no strength to run, had gone into the lake and hid himself there. On seeing him, he said to the people, "Behold, here is a toad hidden: I will take and swallow him." But the hole-Piri²), observing it, said to the hawk, "Thou hawk, wilt thou, as soon as thou seest him, take and swallow the toad, who, on seeing us, prayed to God, and went into the lake to hide himself there? Thou canst keep no secret: wilt thou expose that man's secret, whose secret God covers? It is

¹) This is a literal translation which we have left unaltered, as well as several other passages that have a strange sound in English, in order to preserve the character of the Original as much as possible.

²) A bird living in holes; see Vocabulary.

not well, thus to trouble one's fellow man: leave him alone, and let us go!"

The hawk left the toad, and having come home, the cock called the ostrich, and said to him, "Brother ostrich, thou hast done a (great) thing for me, may God bless thee: true, thou art a man of the open field, and I a man of the house, but if thou hadst not been, and, when the elephant assembled and brought all the beasts of the field against me, ye had not helped me, — would I now have a word to say?" Thus the cock said to the ostrich, and blessed him.

The toad also went, and told our Lord what the hole-Piri had done for him. Then our Lord called the hole-Piri, and said to him, "As thou hast covered the toad's secret, I also will cover thine*): whereas all other birds have their little ones in the open air above the ground, thou shalt dig a hole and have thy little ones in the hole, so that none may know where they are, nor come to take them: this is the deliverance which I grant thee."

In Bornu, when the people see that any birds have young ones, they take them: but the young ones of the bird "hole-Piri," no one sees and no one takes. — This fable which I heard from Omar Pesami, I have now told thee, and it is finished.

8. Fable of the Rat and the Toad.

The toad said to the rat, "I can do more than thou." The rat replied to the toad, "Thou dost not know how to run; having flung thyself any where, thou stoppest there: this is all thy running; and wilt thou say that thou canst do more than I?" When the toad had heard the words of the rat, he said to him, "If (according to thy opinion) I cannot do more than thou, thou shalt see what I will begin to do to-morrow; and if thou beginnest and doest the same, with-

*) This figurative expression means: as thou hast delivered the toad, I also will deliver thee.

out any thing happening to thee, thou canst do more than I." The rat agreed to the toad's proposal, and waited to see the toad.

The toad prepared himself, and when the sun reached about the middle between the horizon and the zenith, the great men felt its heat, and went to sit down in the shade of a tree. The toad, on seeing this, arose, went to where the men were sitting, and passed through the midst of them: when the men observed him, they said, "Here comes a toad: let him pass, and do not touch him; if you touch him, your hand will become bitter." So no one touched him, and the toad passed through and went home.

Then the toad said to the rat, "Didst thou see me? — Now if thou canst do what I do, arise, and begin to do it: I will see!" The rat, attending to what the toad said, got ready, and the following morning, when the sun had gained strength, and the great men had stood up and gone under the shade of a tree, the rat saw them sitting there, and wanted to do what the toad had done; but when he came to where the men were sitting, and just wanted to pass through the midst of them, they saw him, and then they all took sticks, and sought to kill him: one man, intending to kill him with a stick, struck at him, but did not hit him well, the stick touching him only a little on the back: so he ran away to the toad.

On his arrival, the rat said to the toad, "Brother toad, as thou wentest to where the people were sitting, no one said a word to thee: thou didst pass through the midst of them, and camest home again with a sound skin; but when I went, and they saw me, just as I wanted to pass through them, they all took sticks, and sought to kill me; and one man taking a stick, and striking at me to kill me, our Lord helped me, that the stick hit me only a little on the back: so I ran away, and came to thee. I disputed with thee, thinking that I could do what thou doest: now to-day I have seen (i. e. experienced) something; to-morrow let us begin again, and when I have the experience of to-morrow, I shall be able to give thee an answer." The toad said to the rat, "The things of to-day are passed: to-morrow, when the great men have gone and

sat down under the tree, I will get ready, and when thou hast seen, that, on observing me coming to them and passing through the midst of them, they will not say a word to me, then thou also shalt do what I did." So the rat waited to see the toad.

As soon as the toad saw the great men sitting under the tree, he again began, saying to the rat, "Look at me, as I go to the place where the great men are sitting, with a sound skin: but if, on my return to thee, thou seest the wale of a stick on any part of my body, thou hast spoken the truth, and canst do more than I." The toad got ready, and on coming to where the men were sitting, no one said any thing to him; so he passed through the midst of them, and went again to the rat, saying, "Look at me! Look at my whole body! Canst thou see the wale of a stick? If thou seest one, tell me of it!" When the rat had looked at the toad's whole body, and not seen any wale of a stick, he said to the toad, "Brother toad, I have looked at thy whole body, and not seen any wale of a stick: thou art right." The toad said to the rat, "As thou disputest with me, and maintainest that thou canst do what I do, get up again, and go to where the great men are sitting: and if, on seeing thee, these men do not say any thing to thee, so that I see thee come back to me again with a sound skin, then I know that thou canst do more than I."

The rat, attending to what the toad said, arose, got himself ready, and, when he saw the great men sit under the tree, he went towards them; but, on observing him, they said, "Here comes a rat!" and they every one took a stick, and pursued him, in order to kill him; so he ran away, and as he ran, a man with a stick pursued him, saying, "I will not let this rat escape." The rat ran till his strength failed him: the man pursued him with his stick, to kill him; and having come near to him, he took his stick, and struck at him, with the purpose of killing him; but the stick did not hit him, and God saved him, his time being not yet over, by showing him a hole into which he crept. When the man saw that he was gone into the hole, he went back and returned home. The rat, on seeing that the man had gone home,

came again out of the hole, and went to the toad, saying to him, "Brother toad, I indeed at first disputed with thee, saying that I could do more than thou; but, as for my disputing with thee, thou, in truth, canst do more than I: when the people saw thee, they did not say a word to thee, but when they saw me, they wished to kill me; if our Lord had not helped me and shown me a hole, they, on seeing me, would not have left, but killed me: thou surpassesst me in greatness."

At that time the rat entreated our Lord, and he placed it in a hole, but the toad he placed in the open air. The rat does not come out by day, before any one: as to the time when it comes out, it, at night, stretches its head out of the hole, and when it does not see any body, it comes out to seek its food. As for the toad, it comes out by day and by night, at any time, whenever it likes; it comes out and goes about, not any thing likes (to have, or molest) it: it is bitter, no one eats it, on account of its bitterness the toad is left alone; therefore it goes about wherever it likes. The rat does not come out of its hole and walk about, except at night. — What the toad and the rat did, this I heard and have told it to thee. This fable of the toad and the rat is now finished.

9. Fable of the Lion and the Wild Dog.

The lion said to the wild dog that he did not fear any one in the forest, except these four, viz. tree-leaves, grass, flies, and earth*). And when the wild dog said, "There is certainly one stronger than thou," the lion replied to the wild dog, "I kill the young ones of the elephant, the wild cow, and the leopard, and bring them to my children to be eaten: if I give one roar, all the beasts of the forest tremble, every one of them, on hearing me roar: none is greater than I, within this forest."

*) i. e. dirt.

The wild dog said to the lion, "As thou sayest that thou fearest not any one in this forest, come, let us go, and show me thine house: and I will come and call thee, in order to show thee a place where a black bird comes to eat, as soon as I shall see him again." The lion took the wild dog with him, and showed him his house; and then the wild dog went home.

Next day, when a hunter was come to the forest, the wild dog, on seeing him, went to the lion's house, and said to the lion, "Brother lion, come, follow me, and I will show thee something which I have seen." The lion arose and followed the wild dog, and when they were come to where the hunter was, the hunter had prepared himself: he had put on his forest-garment, had sewn the bill of a long bird to his cap and put it on his head, and he walked as a bird. The wild dog, seeing him, said to the lion, "Brother lion, yonder is that black bird: go and catch him, and when thou hast caught him, please give me one of his legs, for I want it for a charm." The lion attended to what the wild dog said, and went softly to where the bird was; but the wild dog ran back.

The lion went, thinking, "I will kill the bird," but he did not know that, on seeing him, the hunter had prepared himself and taken out his arrow; so as he thought, "I will go and seize the bird," and was come close to the hunter, the hunter shot an arrow at the lion, and hit him. Then the lion fell back, and having got up and fallen down three times, the arrow took effect¹⁾, and he felt giddy. In the same moment the hunter had disappeared²⁾, so that he saw him no more. Then the lion recovered his courage, and went very gently home.

On his arrival at home, the wild dog said to him, "Brother lion, as thou saidst to me, that thou art not afraid of any one in the world, except our Lord, tree-leaves, grass, flies, and dirt: why didst thou not catch that black bird which

¹⁾ i. e. its poison took effect; for the arrow was poisoned.

²⁾ This refers to the universal belief that hunters are able to render themselves invisible, in moments of danger, by the operation of charms and witchcraft.

I showed thee, and bring it to thy children?" The lion replied, "This man's strength is greater than mine." Then the wild dog said again, "Thou saidst that thou fearest no one, except grass, flies, earth, and tree-leaves: thou fearest, lest, when thou enterest the forest, the leaves of trees should touch thee, or lest grass should touch thy body, or lest flies should sit on thy skin, thou also fearest to lie upon the (bare) earth, and thou fearest our Lord who created thee: all these thou fearest; 'but not any other man I fear, within this forest,' thou saidst; and yet I showed thee a bird, the which thou couldst not kill, but thou leftest it, and rannest home: now tell me, how this bird looks." The lion answered and said to the wild dog, "Wild dog, what thou saidst is true, and I believe it: a black man is something to be feared; if we do not fear a black man, neither shall we fear our Lord who created us."

Now, all the wild beasts which God has created, hunt for their food in the forest, and eat it; but as soon as they see one black man standing, they do not stop and wait, but run away. Now the following beasts are dangerous in the forest, viz. the leopard, the lion, the wild cow, the wild dog, and the hyena: but when they see a black man, they do not stop and wait. As for the dispute which the lion and the wild dog had, the wild dog was right, and the lion gave him his right; then they shook hands again, and each went and remained in his own home. — This fable which I heard respecting the wild dog and the lion, is now finished.

10. Fable, showing how Sense was distributed.

In the beginning not one of all the beasts of the forest was endowed with sense: when they saw a hunter come to them, intending to kill them, they stood and looked at the hunter, and so the hunter killed them: day after day he killed them*). Then our Lord sent one who put all the sense into a bag, tied it, carried it, and put it down under a large tree.

*) Lit. "To-day he killed them and to-morrow he killed them."

The weasel saw the man put the bag down, and afterwards went, called the hare, and said to him, "Brother hare, I saw a man put something down under a tree, but as I wanted to take it, I could not: come, let us go, and if thou wilt take it, I will show it to thee, that thou mayest do so." When the weasel and the hare had gone together to where the bag was, the weasel said to the hare, "Behold, here is the thing which I could not take, and for which I called thee here." But as the hare went and attempted to take it, he could not, so he left it and went away.

When he was gone, the weasel went again, took hold of the bag, but, as he attempted to take it, it was too heavy: so the weasel did not know what to do. Then came a pigeon, sat upon a tree, and said something to the weasel: the weasel heard it say, "lean it over, and take it!" and again, "bend it, and take it!" As soon as he had heard this, he dragged the bag along, and thus brought it and leaned it against a tree, and caused it to stand in an inclined position: then, having gone to the bottom of it, he bowed down, put his head to the bag, and, as he drew the bag towards him, it went up on his head; this being done, he pressed himself upon the ground, rose up, and stood there. After this he went his way home, and on putting the bag down upon the ground and untying it, the weasel saw that there was no other thing in the bag, but pure sense.

So he went and called the hare again, and when the hare was come, he said to him, "Brother hare, there was not a single other thing in that bag, but pure sense: God has loved us, so that to-day we have obtained sense; but do not tell it to any body, then I will give thee a little, and what remains I will hide in my hole, till some one comes and begs of me, and then I will give him also a little." So he took one sense and gave it to the hare, saying, "If thou takest home this one sense which I give thee, it will preserve thee: when thou sleepest by day, open thine eyes! then if one comes to thee, thinking, 'I have got meat, I will take it,' and sees that thine eyes are open, he will think that thou art not asleep, will leave thee alone, and go; but when thou goest and liest down, without sleeping, then shut thine eyes, and if one sees

thee, and sees that thine eyes are shut, when he comes close to thee, saying, 'I have got meat, I will take it,' — then thou wilt see him, rise up, and run away into thy forest: this one sense will be enough for thee; but what remains I will keep in mine own house." The hare took his one sense, and went home.

Now if one sees a hare lying with his eyes open, it sleeps; but if its eyes are closed, it is awake, and does not sleep. By this one sense which it has got, the hare is preserved.

The weasel took all the sense that was left, and hid it in its house. The weasel surpasses all the beasts of the field in sense. When you see the weasel, and say, "There the king of sense has come out," and drive it before you, saying, "We will catch it," it runs into its hole; and if you begin to dig up the hole, it comes out behind you, and runs till you see it no more. This is why, now, if one sees a weasel, one calls it 'the king of sense.' Amongst all the beasts of the field he distributed sense only little by little, and this is what they now have. — This word, showing how sense came abroad in the world, and the meaning of which I heard, is now finished.

11. Fable, showing what employment our Lord gave to Insects.

All the insects assembled and went to our Lord, to seek employment. On their arrival, they said to our Lord, "Thou hast given every one his work: now give us also a work to do, that we may have something to eat!" Our Lord attended to the request of the insects, and said to them, "Who will give notice that to morrow all the insects are to come?" The merchant-insect*) arose, and said to our Lord, "The cricket can give notice well." So our Lord called the cricket, and said to him, when he was come, "Go, and give notice

*) See *pátkēma* in the Vocabulary.

this evening, when the sun has set, that to-morrow morning all the insects are to come to me, for I wish to see them."

The cricket, obeying our Lord's command, went back to his house, waited till evening, till the sun set, and as soon as he had seen the setting of the sun, he prepared and arose to give notice. So when the cricket had given notice till midnight, our Lord sent a man to him, saying, "Go and tell the cricket, that there has been much notice, and that it is now enough: else he will have the head-ache." But the cricket would not hear, he said, "If I am out, they will see me": so he went into his hole, stretched only his head out, and began again to give notice. The cricket went on giving notice, till the day dawned; but when it was day, he became silent, and stopped giving notice. Then all the insects arose and went to the prayer-place of our Lord, the merchant alone being left behind. To all the insects who came first, our Lord gave their employment, which they all took and went home.

Afterwards also the merchant-insect went to our Lord, and our Lord said to him, "To all thy people who came before I have given their work, and they are gone: now what kept thee back, that thou camest to me last?" The merchant-insect replied to our Lord, "My bags are many, and on the day when I took my bags, and bound them up in my large travelling sacks to load them upon mine asses, then my people left me behind, and came to thee first." Our Lord said to him, "All other employments are assigned: the people who came first, took them and went away; but stop, I will also give one to thee: go, and having arrived at the entrance of the black ants, where are a great many ant-heads, when thou seest these many heads of the black ants, take them, and fill thy bags with them; then load thy bags upon thine ass, carry them to market, spread mats there, and sell them!"

So the merchant-insect obtained his employment, drove his ass, arose, and went from our Lord, picked up ant-heads at the entrance of the black ants, loaded his ass, and went his way to the market. As he went, the ass threw off the large bag. Then, he alone not being able to lift the bag, he called people, saying, "Come, be so good as to help me:

let us take the sacks and load mine ass!" But not any of the people would do so. Then the little red ants¹⁾ came after him; and when they were come to where he was, he said to them, "Please, come and help me to load mine ass!" The little red ants said to the merchant-insect, "We will not help thee for nothing." The merchant-insect said to the little red ants, "If you will not help me for nothing, then come and help me, and when I have come back from market, I will pay you." The little red ants helped him to load his ass, and the merchant-insect drove his ass to the market, put down his sacks in the midst of the market-place, prepared the ground, spread his mat there, and having sold his ant-heads, he bought his things, and the market-people began to disperse.

Then the merchant-insect started on his way home, and as he went, the little red ants saw him, and said to him, "Father merchant, give us what thou owest us!" The merchant, however, refused them their due, and went on on his way. Now as he went, he got fever, so that he sat down under a tree, tied his ass fast, and took off the sacks from his ass's back. As he sat there, the fever overpowered him, and he lay down. On seeing him lying, the little red ants assembled, and came to him. Now the fever was consuming the man's²⁾ strength, and when the little red ants saw this, they assembled together, and killed the man.

There was one insect who saw them kill him, and he ran to our Lord, and said to him, "All the little red ants assembled together, and killed a man in the midst of the town, that I saw it." When our Lord heard what the insect said, he called a man, and sent him, saying, "Go and call the little red ants which kill people, and bring them to me." The messenger arose, went, called all the little red ants, and brought them before our Lord. On seeing the little red ants,

¹⁾ These are so small as to be scarcely perceptible. They are very troublesome in Sierra Leone, as, from their minuteness, it is almost impossible to shut them out from any place where there is something for them to eat. I have often seen them march across the water, in order to get at my sugar-glass, which was standing in a large plate filled with water.

²⁾ i. e. merchant-insect's.

our Lord asked them, "Why did you kill the man?" The little red ant answered, and said to our Lord, "The reason why we killed this man is this: when he went to market; and his ass had thrown off the sacks, those sacks were too heavy for him to take alone, so he called us, and when we came to him, he said to us, 'Please help me to take my large bag and load it upon mine ass, that I may go to market, and when I have sold my things and come back again, I will pay you.' Accordingly we helped him to load his ass; but when he had gone to market, and sold all his things there, we saw him on his return home, and went to him, to ask him for what he owed us; but he refused it, drove his ass, and went homewards. However, he was only gone a little (while), when he got fever, sat down under a tree, tied his ass fast, took off his sacks, and laid them down: and on the same spot where he sat down, the fever overpowered him, that he lay down. Then, on seeing him lying, we went, assembled ourselves, and killed him, because he had refused what he owed us." Our Lord gave them right.

Our Lord said to the merchant, "Thou goest to¹⁾ market, till thy life stands still." — Our Lord said to the cricket: "Do thou give notice, whenever it is time! This is thy work." — Our Lord said to the little red ants, "Whenever ye see any insect unwell and lying down in a place, then go, assemble yourselves, and finish²⁾ it."

Now, the cricket begins to give notice, as soon as it is evening, and does not keep silence in its hole, till the morning comes: this is its employment. — The merchant has no farm, and does not do any work, but constantly goes to market: this is its employment, given to it by our Lord. — The little red ants, wherever they see an insect unwell and lying down, they go and assemble themselves against that insect, and, even if that insect has not yet expired, they finish it: this our Lord gave to the little red ants for their employment.

I have now told thee the fable of the insects which I have heard of Omar Pesami. This is finished.

¹⁾ Lit. "thou followest the market."

²⁾ i. e. kill.

12. Fable of Serpents.

The mother of the serpents is the alligator: the alligator was big with eggs, and, having laid them, hatched the Kulutshi-serpent for her child. When the Kulutshi-serpent grew up and laid eggs, she hatched the Abr-serpent for her child. The Abr grew up and laid eggs, and when it came to the hatching, she hatched the Gangu for her child. The Gangu grew up and laid eggs, and when it came to the hatching, she hatched the Fushi-serpent for her child. When the Fushi serpent was grown up, she hatched the Rokodimi for her child. The Rokodimi grew up and laid eggs, and, when it came to the hatching, she hatched the Tshibato-serpent. When the Tshibato-serpent was grown up, she laid eggs, and hatched the black serpent for her child. The black serpent having grown up, she hatched the Komontugu for her child. When the Komontugu was grown up, she hatched the Shergo for her child, and then, when the Shergo was grown up, no other serpent was born afterwards. They all made their town in the same place, and remained there: each hunted his own game, and ate the food of his own mouth*), and none spoiled any thing belonging to the other: they all remained in their own home.

The Abr-serpent said one day, after night had set in, "I will go after prey," and then went, and stretched itself out in a forest, and lay down in the middle of the way. Then a man arose in his house, and wanted to go to the forest to seek for food; but as he went along on the way, it was night, so that he could not see any thing lying in the way; the Abr which was lying there, saw him; but he did not know that the Abr was lying there. As he proceeded on the way, he trod on the tail of the Abr which was lying there. The Abr being bruised, felt pain, and then turned round and bit the man with its teeth. Upon this the man cried out aloud, so that the people of the house heard him, and ran to where he was. When they came, they saw the man lying, and the

*) i. e. of his own taste, or such as he liked.

perspiration running from his whole body. They asked him, saying, "Man and father, what did happen to thee? thou art a great man, and yet criest out aloud, and as we came to thee, on hearing thy screams, thou wast lying here, and thy whole body wringing with perspiration." He answered and said to the people of the town, "I was on the way, and went to seek food for myself, and, as the night was dark, I did not see the Abr which had come and was lying stretched out in the middle of the road; but it saw me, and as I went and trod upon it in the way, it said to me, 'Thou hast trodden upon my tail,' and bit me with its teeth." His people rose, went, sought medicine and brought it, and gave it to him; but when he drank the medicine, it had no effect: the teeth of the Abr are bad, they killed the man. Then the people of the town took the man, carried him away, and buried him.

After this the people of the Abr¹⁾ went and sat down, and called the Abr. When the Abr arose and went to them, they said to the Abr, "Thou Abr hast brought us into disrepute²⁾: we thought that all of us whom our mother has borne, both small and great, should all abide in one place and support ourselves, and so also we abode, and there was none who offended³⁾ the other; but thou gottest up, and wentest at night to lie down in the midst of the road, and when a man came to seek something to eat, and did not see thee lying stretched out in the middle of the road, thou saidst, 'he has trodden upon my tail,' and didst bite and kill him; by thy killing him thou hast brought us all into discredit, so that we shall be killed wherever they see us: now what shall we do?" — The Abr said to his people, "I will go and entreat God to hide us all; I have done a wicked thing, but please to wait for me, while I go to our Lord to entreat him, and when he has heard my request, I will come again and tell you." The people attended to what the Abr had said, and sat down to wait for him.

¹⁾ The people of the Abr mean his relatives, i. e. the other serpents.

²⁾ Lit. "hast spoiled our name."

³⁾ Lit. "spoiled the heart of."

The Abr arose, and went alone to our Lord, and said to him, "I have done an evil thing: thou didst create all the serpents, and, on creating us, didst not tell us, "Go and do evil things!" so we all made our town, and abode in one place where every one went, caught his food and ate it, and none did any harm to the other, but we were all maintaining ourselves, till, when I arose at night to go and seek my food, I stretched myself out, and lay on the road. Now, when a certain man arose to seek food for himself, and met me lying on the road, he did not see me, as it was dark, and trod upon my tail, and as soon as I felt pain, I turned myself and bit him with my teeth. Upon this he cried for help, and when the people of the town heard his cry and came running, my teeth had taken effect¹⁾, and he was lying (on the ground). The people of the town went to seek medicine, but on bringing it, and giving it him to drink, the medicine had no effect on my bite²⁾; for my bite is bad, but I did not know it: if I had known that my teeth, on biting a man, would kill him, I would not have bitten this man with my teeth: I have done an evil thing, but please to hide us all, for if thou wilt not hide us, the people of the world will kill us, as soon as we are seen by them."

Our Lord heard the Abr's request, and said to him, "I have heard thy request, but do no more ill in future! what thou hast done is past, and now I will hide you all: when the days which I have counted and given to a man³⁾, are over, I will disclose him from the place where I had hidden him, and the people, on seeing him, shall kill him; but it is not the people who will kill him, that do it, but I kill him; on the day when the time which I have counted and given him is over, I will expose him, and he shall be killed. To-day I hide all of you, ye serpents: even if you live in the same place with a man, he shall not see you; on whatsoever day any of you is seen, then his time which I have counted

¹⁾ Lit. "had caught him."

²⁾ Lit. "my teeth did not hear the medicine."

³⁾ i. e. to a serpent.

and given is over; but so long as any one's time is not over, no man shall see him."

On that day our Lord hid the serpents; and if he had not hidden them, so that the people of the world could see them with their eyes, they would already have been all killed: therefore our Lord hid them. It is said that on the day a man sees a serpent, its time is over. — This account of serpents, as I have heard it, is now finished.

IV.

HISTORICAL FRAGMENTS,

OR,

NARRATIVES, RELATING TO THE NATURAL AND
GENERAL HISTORY OF AFRICA.

1. An Account of Serpents.

In our country there are many serpents: some lie exposed, some in holes, some on trees, some in houses, some within lakes, some within wells. They have all a place of their own.

The Kulutshi-serpent is the largest of them, and lives in the forest. When cattle are carried to the pasture, to where it is lying, and it sees a cow, it rises, goes, seizes the cow, winds itself round her, and, stretching itself, breaks all the bones of the cow; but when it swallows the cow, and the cow's head is horned, it cannot swallow her beyond the neck, and then holds the head at its mouth, whilst it is lying in one place. It never rises from the place where it lies, till the head is rotted off. It may be that it lies two mouths in the same place, ere the cow's head is decayed at its mouth; but it must be fallen off, before it rises and seeks another.

When it seeks food, and a hunter sees it, he goes, sits down before it, and stretches out his legs towards it. The serpent, thinking, "I have got food," takes the hunter's legs and swallows them; but when the hunter sees this, he draws his knife, sticks it in, and rips the Kulutshi up on one side: as it swallows the legs, the hunter rips it up, and when he has cut it open half its length, the hunter takes his legs, runs far away, and hides himself. When he is hidden, the Kulutshi, feeling the pain from*) the knife, begins to fight and to struggle by itself: getting held of a tree, it thinks, "I have got the

*) Lit. "of."

man," winds itself round it, and breaks it, till, on seeing nothing more, and its strength being exhausted, it falls down and dies. As soon as it has died, the hunter comes back to it, and perceiving it to be dead, he goes and calls people, and when they are come and see that the Kulutshi is dead, they draw their knives, skin it, and carry both its hide and its flesh home. Then they take the hide to give it to some great man of the town, and its meat they eat. Its hide is large, and comes near, in size, to a cow-hide. This is how they deal with the Kulutshi in Bornu.

The Kulutshi never comes into houses, but lives in the forest. Its length will reach to about two fathoms, its thickness to that of two men, and its head to the size of a caldron used in cooking. Its skin is speckled, it has no teeth in its mouth, and its flesh is as white as that of fowls. It surpasses a swift horse in running: when it pursues a rider who is galloping with his horse, it flings itself along, so as to fall down again beyond the horse; then, if the man, on seeing it, is cowardly, he does not go near it, but if the man, on seeing it, is courageous, he comes, pierces it well with a spear, and then runs, climbs upon a tree, hides himself, and looks at it. It fights a while, and, not seeing any one, returns, rolls itself up, and lies down in one place. If the spear did not kill it, it rises again from where it lay, seeks beasts of the field, and devours them. It never eats a man: if it kills a man, it leaves him on the spot where it killed him.

Sometimes the Kulutshi goes and climbs upon a tree in the forest, and lies there; at other times it tears up grass on the ground, spreads it, and, rolling itself up, lies upon the grass. If it has not swallowed a cow, it does not remain long in one and the same place: only when it has got and swallowed a large animal, it remains long in the same place. If it has not swallowed a large animal, it never remains a month in one place, so that when thou hast seen it to-day, and goest back to the same place to-morrow, thou canst not see it again. — This is the way of the Kulutshi, as I know it.

The Abr-serpent has a spotted skin, is a fathom and a half long, and of the thickness of a thigh, it has a head

like a fist, and a short tail. When it lies down any where, it rolls itself up; sometimes it does not rise from the same spot for three months. It does not easily bite¹⁾: if one does not see it in walking, and treads or stands upon its head, it does not mind it²⁾; but if, in walking, you tread upon its tail, it bites and kills you: it does not like to have its tail trodden upon.

It never has young ones twice: when it is big with young and is far advanced³⁾, it stretches itself and lies down its whole length, upon which the young ones inside of it bore through every part of its body⁴⁾, and come out from within their mother; and when this is done, their mother rises no more from that place, but dies. The great men say, that the Abr never at any time brings forth twice.

When it enters a house where there are people, and they see it, they call a very old woman who has lived well in holiness: and when she comes, and entreats the Abr, it arises, comes out of the house, goes its way, and lies down in the forest rolled up. If you see it lying, and are not afraid, you may take earth from underneath it with your hand, without its troubling you. If you take this earth, and bring it to the people who understand it, they use it for making a charm against serpents.

How many years the Abr-serpent lives, before it dies, I do not know. The old people say that, when it is grown up, it never gives birth twice, but that all is over with it on the spot where it gives birth for the first time. They also say, that the young ones of the Abr are so many, that if our Lord would not let them die, so that they were all to grow up,

1) Lit. "its mouth is heavy."

2) Lit. "it does not speak to thee, or does not rebuke thee."

3) Ali Eisami is well aware that the other serpents lay eggs, instead of bearing young ones; but he expressly asserts that the Abr makes an exception to the general rule of procreation amongst the serpents, by bringing young ones into the world. — Without at all wishing to account for, or to vouch for the accuracy of, his statements, it seems to me that his description of the strange accouchment of the Abr only denotes an internal hatching which synchronizes with the moment of laying.

4) That the *nigaso* of the text must be thus rendered, I know from a special explanation by Ali Eisami.

no one could put his foot upon the ground: none can count their number, except our Lord. — This is what I have heard regarding the Abr-serpent.

The Gangu-serpent is not quite a fathom long, in thickness it is almost, and in colour quite like the Abr. When it rises and comes to a house where people live, it rolls itself up, and lies under the bed, without the master of the house knowing it. At night, when the woman has made the bed and lain down with her husband, the Gangu-serpent arises, gets upon the bed, rolls itself up, and lies right between the woman and her husband, whilst they are ignorant of the serpent lying between them. In the morning, when they get up, the serpent has rolled itself up in the clothes. The woman, desiring to go out, will take her clothes¹⁾ and dress herself, but on drawing on the clothes, she sees the serpent in them. As soon as she sees it, she cries out aloud, so that her husband who was still asleep, hears her, and when he rises up, there is the serpent rolled up upon the bed. If the man who sees it is cowardly, he runs away, but if his heart is firm, he does not run. Every one knows the Gangu to be harmless. — When it sees a hen on her eggs, it goes, takes the hen upon its head, digs up the ground under the eggs, and lies there, rolled up, so that the hen, on brooding again on her eggs, does not know that there is a serpent underneath. Neither does the owner of the fowl see and know that there is a serpent underneath, till the time comes for the hen to hatch, when, after she has hatched and taken away her chickens, the owner of the hen arises, takes his broom, comes to where the hen was, and sweeps away the egg-shells, and then sees the serpent lying underneath. If the man has a firm heart, he is not frightened, but if a cowardly man sees it, he takes a stick, and wants to kill it; but if another man sees him, he prevents his doing so: the Gangu serpent, on being seen, is never killed. It never lives by itself, but always where there are men. It does not frighten men: it is said that the

¹⁾ The apparel of woman not being sewn up into garments, but loosely slung around the body, is also used as a covering at night.

day on which you see it, is most lucky. The front of the Gangu serpent is quite white¹). — This account of it is finished.

The Komóntugu-serpent is harmless. When thou seest it come to thine house, it is not for nothing: it came because it saw something. If the Komontugu is seen entering a house where there is a woman, that woman is not empty: the women having become with child, that is why it comes to her house. When old people see this, they know it.

In the dry season it lives in towns. Its length is about one fathom, its thickness is like a wrist, and its colour yellow.

When the sun shines upon it in the dry season, and it sees any one walk on the way, it winds itself round his legs; even if it sees a little child walk, it winds itself round it. Then, when the child screams, and the people who hear it run to where the child is, and see the serpent wound round its body, — any courageous man takes the child and carries it to a cool place, when, on putting it down, the serpent unwinds itself from the child, and leaves it, on having got to a shady place: it never bites a man.

We know the Komontugu serpent: in Bornu I heard the old people say, that when the Komontugu serpent has become big, it turns into a Tshibáto. — This is what I know of the Komontugu serpent.

The Tshibato-serpent is a felon. They say in Bornu, that it is not good, but that it is an evil omen²). If one is going to a neighbouring town, and sees it on the way, one does not go on that occasion, but returns home: one does not like to see it, an account of its evilness. Its length is about a fathom and a half, its thickness like the calves of the legs, its head like a little calabash: it is very black, but its neck and its eyes are red like fire, or like blood.

If it sees any one, it spits spittle into his eyes, and if it touches the eye, it makes it blind. If it sees a man and

¹) This may also mean that to see a Gangu serpent is a most fortunate circumstance.

²) Lit. "that is has a black front."

bites him, and they give that man medicine to drink, he does not vomit: it kills him.

If, in a house, it sees a hen on eggs, it comes, takes and swallows all these eggs, and afterwards bites the hen with its teeth and kills her. If, on seeing it, people come with sticks to kill it, it stands up for a fight, and then one cannot kill it, except a man stand up firm; for it rises, fastens its tail in the ground, and stands up like a man. After this, it distends its head¹⁾, and if you are no man, but are afraid of it and run away, it will never leave you: if you run away, it will fling itself and fall down before you, and if, on seeing it fall down before you, you turn to another side, it also will turn to the same side to which you turn: if you do not stand up, it will bite and kill you. On seeing it, people watch it, and, when they knock its head with a stick, they kill it.

When they have killed it, they cut off its head, and when the people who poison²⁾ arrows see it, they take it from you, and mix this with their poisonous plants; then, when they have cooked it, every one who has arrows goes to them with his arrows, to have them besmeared. On their giving your arrows back to you, you take them home, turn them out of the quiver, and carry them to dry them in the sun; and in the afternoon, when they are dry, you go, take them, put them back in the quiver, cover them, and hang them up by the fire. Then, as soon as you see that war is begun, you take your arrows, go to war, and whatever you shoot in battle with those arrows, will no more take and move its foot from that place, but will die there. — This is why they say, that what comes after the Tshibato serpent³⁾ is black.

If, on going any where, you see the Tshibato in the road, and you will not turn back, but proceed to where you wanted to go, you will not have any luck there: thus they say, as I also have experienced. One day the son of a Prince called my father, to come to his town, and to pray to God for him.

¹⁾ In this attitude its head is said to become more than twice its usual breadth.

²⁾ Lit. "cook."

³⁾ Lit. "the Tshibato-serpent's front," i. e. what takes place in front of, or after seeing it.

My father arose and called me early in the morning, and I called a youth who was my friend, and so, as we three were going to the nobleman's town, and saw a Tshibato in the road, my father said, "Let us go back! our going of to-day will not be successful, as we have seen this villainous serpent: let us go back, I shall not go to the nobleman till to-morrow." So we turned back, and on coming home, he called me and said to me, "Whenever thou goest any where, and seest this villainous serpent, do not go on: it is villainous, and an evil omen. Thou art a young boy, and I tell it to thee: if thou dost not attend to what I say, thou wilt see it on growing up."

Once I took a sickle, and went to cut reed-grass, and as I cut it, I heard something cry: I arose, and as I stood, something cried like a goat, which I had no sooner seen, than I began to run away; but as I ran, it pursued me, till we were come together to where I saw a Pulo tending his cows, when I ran right amongst the cows: as I passed on, the villainous fellow¹⁾ at my back left me, when it saw the cows, dispersed all the cows of the Pulo, and bit and killed one of them. When I came home, I was taken ill, and very nearly died²⁾. I was lying three months, and my mother and hers did not expect me to recover. — This is what I experienced that the Tshibato serpent did.

A little boy having once gone for wood, a Tshibato saw him on the way; then the boy ran, whilst the other boys saw him, without, however, seeing, that he was pursued by something. It ran till it overtook the boy, and then bit him, so that he fell down. When he had fallen down, he cried for help, but on the other boys coming to him, his strength had failed him. One of the boys ran to our house, and told it to us: but when we came to where the boy was, he was lying there, unable to get up. We took the boy and brought him home, and then a man who knew about medicines brought his medicine, and gave it to the boy, but when the boy had drunk it, he could not vomit: it killed the boy in that place, and we took and buried him. — This is something which I witnessed that the Tshibato serpent did.

¹⁾ i. e. serpent.

²⁾ Lit. "and little was left to death, ere I recovered."

Therefore the great people say that it is a felon: when it has bitten any one, the bite never yields to*) medicine; although all the doctors should come, they do not know a medicine for it: not any one knows a medicine for it. All are afraid of it. The great men have changed its name: they never call it Tshibato-serpent, but only "the villainous felon," on account of its evilness. — Thus much as I know of the Tshibato is now finished.

The Rokódimi-serpent is lizard-like, and goes into holes which it digs. If it wants to do mischief, it goes and lies on the road by night, and when it sees any one walk on the road, it lies upon its back, in front of the man, in order to bite him with its teeth. When it has bitten one, it leaves him there, and goes into its hole, and there it says, "Did I not get and bite the man, as I do not hear any screaming till now?" The fact is, that if it bites one, no medicine can help: it takes away a man's life instantaneously.

The Rokodimi-serpent does not come out of its hole during the rainy season; but when the rainy season is passed and the dry season has set in, then it comes out. Every one who goes out by night, rubs his feet with onions: when it smells the onions, it does not come to one, for it does not like the smell of onions. Therefore, when you go any where in Bornu, by night, you first take onions, chew them, and rub them over your feet on account of the Rokodimi; for you cannot see it by night, as it is so small. When, on seeing you, it awaits you, lying upon its back, and you come to where it is, it smells the onions, gets up, and runs away. As soon as you see it run, you take a stick, and kill it; but if, in doing so, you do not cover your mouth and your nostrils, its smell, which is very disagreeable, will enter in your nostrils and give you an illness. When you have killed it, you take it and bring it to a hunter, and he gives you much copper-money for it. He takes it to the forest, and boils it with the proper plants, to make his arrow-poison. Having made it, he takes his arrows, and whatever beasts of the

*) Lit. "never hears."

forest he sees and shoots with them, they never run far, but fall on the spot.

This Rokodimi-serpent is little, and yet is more hurtful than those great ones. It is disagreeable. Its length does not exceed one span and the two joints of the middle finger; its thickness does not exceed that of the wrist, and its head is not larger than that of the Gabrga*)-lizard. Its tail does not exceed a span, it has four legs, and its skin is marked with square red spots. — This much as I know that the Rokodimi-serpent does, is now finished.

The Shargo-serpent is a domestic serpent, and does not live in the forest. Its skin is striped black and white: it is beautiful, and if you see it and it sees you, it does not run away. When it is caught, and you bring it to great people, they give you an upper garment for it. They take a cord and tie it round its waist, to look upon it on account of its beauty. Afterwards they loose the cord, and, on being let loose, it goes about there, gets upon fences, and lies there. In lying, it does not roll itself up, but lies down its whole length. It never bites any one, though it is in the town: therefore they let it live, because of its beauty.

It attains the length of half a fathom and the thickness of a thumb. This is a description of the Shargo: I have seen it, it never does harm. They call it Priest-serpent, on account of its harmlessness.

The green serpent lives in the forest. If thou goest to the forest to cut wood, it lies on the wood; but, on looking upon it, thou dost not perceive it, because its skin is similar to the leaves of trees, till, on mistaking it for wood, thou takest it with thine hand, whereupon it moves, which when thou seest, thou art frightened and lettest it go, after which it runs away.

It does not easily bite: if it bites any one, he must have done something bad; if a man who does not do evil seizes it,

*) This is a large kind of lizard with a red head which it moves up and down in a peculiar manner, when standing still.

it does not bite him. But whenever it bites a man, say the great people, there is no medicine for it: it surely kills that man. The green serpent is in thickness, in length, in its tail, in its head and in every thing like the Shargo, except that its skin is different from that of the Shargo: the Shargo has a striped skin, and this has a green skin. Therefore they call it "the green serpent" in Bornu, and every one understands it, when it is called thus.

The black serpent is a felon: it is small, but its name is great. It goes into deep wells; but if any one goes in to clean the well, its eye does not see him within the well, so that the man, on seeing it, may take courage, stand up, seize it, and cast it into the bucket, to have it killed without¹⁾; for in Bornu one does not kill it within the well. This black serpent is small, but the reason why the great men say, that, although it is small, it yet has a great name, is this, that its mouth is indeed heavy, and it does not soon bite a person, but if one's days are full and it bites one, it yields to no medicine. Its skin is beautiful to look upon: as black as your ink. This black serpent which I have seen, does not often frighten people: it may be that you will not hear its name for three years connected with mischief²⁾; but if it wants to do mischief, and one treads upon it, without seeing it, it will bite that man, and not leave him alive, say the old people. No one knows a medicine against the teeth of this black serpent, except God. — This account of the black serpent, as I know it, is now finished.

2. An Account of the Locusts.

There are many (kinds of) locusts in our country, each of which have peculiarities of their own: therefore listen, as I give an account of them separately.

¹⁾ Lit. "that they may take it out and kill it."

²⁾ Lit. "its name as one of evil."

Let us begin with an account of the Kaman-locusts. They never come in the dry season, but when the rainy season has set in, and when the millet is being weeded which, after having been planted, has come out and grown a little; and, when they come, they rise in the West, and go towards the East. On the day when they rise, they have the appearance as if a thunderstorm of God*) were rising, and as soon as they are seen, every one prepares himself to go to his farm. When they come, they darken the whole sky, that it becomes as night, and the whole world is pitch-dark. Every one is on his farm, and breaks off branches from the trees to drive them away. If you do not drive them away, and there is millet where they settle down, they will not leave a single stalk: therefore every one is on his farm, to drive them away. Even if you drive them, they do not (often) mind it; there may be too many of them to be driven away. When the sun sets, then they settle down: by night they do not march. When you have seen them settle down, you sleep, and then, as soon as the cock crows, every one gets up to prepare himself for the place where they have settled down: all go, both the woman and the children, and every great man, to gather them, for by night they cannot see. You collect them till day dawns, for when the sun rises, they get up: where they have spent the night once, they never spend it a second time, but march on farther. No one knows the place where they are going in the East.

At the time when they are come, every one gathers them in large quantities. When we have gathered them and brought them home, we take a large pot, and put it upon the fire, and then put them into the pot, and blow the fire underneath it. As soon as they feel the fire, their life goes out, upon which we take the pot from on the fire, and put it down upon the ground. Then we take mats, empty them upon the mats, and dry them in the sun. When they are dried, we pluck their wings and throw them away, and then we gather them

*) A storm of God means a very great and terrible storm, in which God manifests his power more than usually. In the same manner the Hebrew language calls great oaks, or mountains, oaks or mountains of God.

together, carry them, and heap them up in one place within the house. At any time we may like to chew them, we take a few together, put them into a pot, and fry them in salted water, and when we have fried them, this is what we eat¹⁾.

They do not always come to Bornu: when they have come one year, it may be ten years ere they come again. In the year they come, there also comes a famine: when a famine comes, it is because, when they come, they neither leave guinea-corn, nor kuskus, nor beans. Therefore in the year when they come, a famine also happens, say the great people. As they get up in the West and march toward the East, they never spend two nights in any town they may reach, but only one, and then they march on: such is their march. We have never heard of the place where the Kaman-locusts are said to go and remain in the East. — This is a description of the Kaman-locusts which mine own eyes have seen in Bornu: when I saw them, I already had my senses, but I never saw them any more, till I was lost from Bornu.

The Difu-locusts never come to Bornu till the cold season. On the day when they came, and we, the school-boys, were all sitting and reading by a fire which we had lighted in the school, the Difu-locusts, on seeing the fire, came and fell down before it. When we, the school-boys, saw them, we took them, and threw them in the fire, to roast and chew them. On the day when the Difu-locusts come, the people all know it: when the people hear one after another fall against the fence²⁾, every one knows that on that day³⁾ the Difu-locusts come and settle down. Then all the people prepare to go to bed, and early in the morning, when the cock crows, every one gets up, and he who has a basket, takes his basket, he who has a bag, takes his bag, and he who has a sack, takes his sack, and they all go to the forest. The Difu-locusts are all up upon the trees, so when you go, you climb upon the trees, and gather them. When they come in the

¹⁾ viz. principally, or as our staple article of food.

²⁾ To every native house a fenced-in yard is attached.

³⁾ Lit. "to-day."

cold season, they have no strength at night, for the cold of Bornu is severe¹⁾. They fear the cold, so that, when they settle upon the trees, and it gets cold for them²⁾, we may gather them, and they have no strength to get up, for the cold kills them. Then it is that we gather them: the owner of a bag fills his bag, the owner of a sack, his sack, and the owner of a basket, his basket. Having taken them all and gone home, you take a large caldron, if many went from your house, place it upon the hearth-stones, and bring fire and light it underneath; then you fill the caldron with the Difu-locusts which you brought, take a cover to cover the caldron, blow the fire underneath, and then, on feeling the fire, all die. When they have died, we take the caldron and put it upon the ground, fetch a mat, and turn and spread them upon the mat; and when they are dried in the sun, we pluck out their wings, and fry and eat them.

When they have been in a town one day, they never remain a second day there, but go on farther. When the Difu-locusts come to Bornu, they do not spoil any thing that is cultivated, except the cotton-plant. On seeing the cotton-plant, they like to eat it; therefore, having once entered a cotton-plantation, they never leave it. But, with the exception of the cotton-plant, they do not spoil any thing that is cultivated. Therefore is the year in which the Difu-locusts come, a prosperous one. The Difu-locusts are town-locusts³⁾. We never hear the great people speak of any mischief of theirs. They never come in the rainy season: the time when they come is the cold season, when all the plants of the field are standing. Every one is glad when they come, and people say of them, "Children's meat is come." But when the Difu-locusts have come one year, they do not come again for three years: such is the case as to their coming. They are larger and sweeter than the Kaman-locusts; even great men like to eat them, when they are fried. The day on which they come

1) Lit. "hot," i. e. sharp, keen.

2) Lit. "and cold catches them."

3) i. e. they are harmless.

is a lucky one; they are fore-runners*) of good: the great men say, that there will be no famine, no grievous epidemic, and no war; therefore they like the year in which the Difu-locusts come. -- This is what we do in Bornu with the Difu-locusts, as I have seen. This is finished.

An account of the Sugundo-locusts is what I know well: in the rainy season they hatch their eggs; when people weed, in the weeding-season, their young ones are very small; but when people weed the second time, their young ones are grown. After the second weeding, when the guinea-corn is ripe and dry, so that they cut it and lay it on the ground, the Sugundo-locusts are fully grown: they are the harvest-locusts. When children go to the farms in the harvest-season, they catch them, and, after bringing them home, they roast and eat them; this they do during the harvest-season, till the guinea-corn is all cut, the beans are all ripe, dry, and gathered, all the kuskus is ripe and cut, and all the plants of the farm are taken: then the harvest is over. The harvest being over, the males and females of the Sugundo-locusts couple, and when the female has conceived eggs, it digs a hole, puts its tail in, and having laid its eggs into that hole, it dies on the spot. When it is dead, and the dry and the hot season are over, and the farms are prepared, and the guinea-corn is planted, and the rainy season set in, then the eggs of the Sugundo-locusts, on feeling the ground watery in the hole, become hatched. When people stoop to weed, they see that the young ones are hatched. On that day every one knows that one year is passed.

This is the life of the Sugundo-locusts in Bornu, as we saw it. They are town-locusts: when they are hatched and grown up, they never spoil any plants in the farms. When they have come one year and died, then the next year their eggs come which they had laid: thus matters stand year after year in Bornu. — This is an account of the Sugundo or town-locusts, and it is now finished.

*) Lit. "their front is good," i. e. what comes after them is good, or they are a token of good to come.

I am also acquainted with the Lagara-locusts: of them we see here and there one in the harvest-season, but when the harvest is over, and the cold season is come, then they lie in the grass. When it is the cold season, and we wish to catch them, we rise up early, and go to a place where there is much grass, and then, by making way in the grass, we catch them: they do not like the cold, when it is too cold for them they have no strength. The Lagara-locusts are more beautiful than any other locusts: their skin is like a red-spotted guinea-fowl, and their horns¹⁾ are like a silk-thread in thickness. If you go to catch them, after the sun is risen, so that they no longer feel cold, and they fly up on seeing you, one who does not know them will think that a bird flew up: for the Lagara-locusts are nearly as large as a bird. One does not see them in the dry season, nor in the hot season, nor in the rainy season, and only here and there one during harvest, but in the cold season one sees them in abundance. Therefore, in Bornu, Lagara-locusts are also called "cold season-locusts". If you go and catch them, and, on bringing them home, you fry them, they will be fat; they are better²⁾ than all the other locusts, therefore we like to eat them. — This I have told thee as an account of the Lagara-locusts, as I know them, and this is now finished.

The green cotton-locusts are not numerous, but there is only one here and there. In the rainy season we plant the cotton, and after it is sprung up, we weed it, and when the weeding and the rains are over, then it grows high: it does not grow high in the rainy season itself, but when the ground has become dry, then it begins to grow, and in the cold season it finishes growing. When the cotton-plant is fully grown, and the cotton plantation is dense, then the green cotton-locusts are amidst the cotton-plants. If you go to the cotton, and walk amidst the cotton-plants, you see the green cotton-locusts sitting upon the cotton-plants; and when you see

¹⁾ or feelers.

²⁾ Lit. "sweeter". The Bornuese call sweet whatever suits their palate: "good beef" they would call "sweet beef".

them, you may catch them, carry them home, and roast and eat them. Their skin is striped and beautiful, they are larger in size than the Lagara-locusts, but they are not numerous, there is one only here and there. They do not stay in any other place, except amidst the cotton-plants: they do not eat any other shrub, except the cotton-shrub; this is why they do not stay any where, except where there is cotton. The cotton-plant is their food, and therefore we call them by the name of "green cotton-locusts". — Such are the green cotton-locusts, as I know them, and this is now finished.

The Kasashi-locusts do not live in towns, but in the forest. Their skin is white, in size they are like the Sugundo-locusts; you never see them in the rainy season, or in the cold season, but if you go to the forest in the dry season, you see them eat the Kasashi-tree in the forest, for they do not eat any other tree. This is why they are called by the name of Kasashi-locusts. When they come, they come in great numbers; but they do not come every year. They do not spoil any thing that is planted in the farm, and they are never named on account of mischief. There is one kind of guinea-corn which we call by the name of "Matia", and in the year when the Kasashi-locusts come, and they come in great number, this Matia-corn bears plentifully. Therefore they are liked. The great people say that the day on which they come is a harbinger of good*). This is what I know to tell concerning the Kasashi-locusts, and this is now finished.

3. An Account of the Eagle-King.

In Bornu the eagles are said to have a king: on any day when a man loses a horse of his, and he calls people to drag the horse behind the town, and to throw it somewhere far from the town, this eagle-king sees the carcass of the horse from on high, and then calls all his soldiers together. These,

*) Lit. "its front is white", i. e. what follows it is pleasant.

on being assembled, wait for him on the spot where the horse's carcass is; and when he comes at last, all the soldiers rise, and go back to make room for him, that he may come and stand by the horse's carcass. Then he vomits his stone¹), lays it upon the ground, and having whetted his mouth, he seizes the horse with his mouth, drags it along, and having brought it forward, he first picks out both the eyes, and having swallowed them, he also picks out and swallows the tongue; next he tears open the horse's chest, picks out and swallows the heart; and then he also picks out and swallows the liver and both the kidneys, and during this time all his soldiers wait for him. When he has taken and swallowed his stone again, left the meat, flown away, and sat down upon a tree, then will all his soldiers come and begin to eat the meat. Whilst they eat, their king sees them, sitting upon the tree, as all the soldiers tear off the meat. When they have torn off and eaten all their meat to the very bones, they all leave the bones, go, and stand up in one place. Then the king of the eagles alights from the top of the tree, and comes to inspect the bones, to know whether his soldiers have thoroughly eaten up the meat. On his rising again and flying away, all rise and fly after him to their town, say the great people. Every one sees them when they go up, but no one knows the place where they stay, say the great people. Our great men give this account of the eagle-king: whether it be true, or whether it be false — the great men told it. As for the great men in Bornu, they²) do not tell lies; when the great men have not heard the foundation of a narrative, they do not narrate it. Therefore, when we hear the great men narrate any thing, we believe it: "one who will not believe what the great men say, does not believe the sayings of the book; and one who will not believe the sayings of the book, does not believe what our Lord says," say the great people. — The account of the eagle-king, as I have heard it, is now finished.

¹) The eagle-king is supposed always to carry a peculiar stone in its stomach, which it vomits before eating and swallows again afterwards.

²) Lit. "we".

4. An Account of How Long one may stay in the World.

The woman who had borne my grandmother was a hundred and twenty years old, when she died: I have seen her when I was six years of age. The place where she lived was a three hours' walk*) from the place where we lived: she still arose in her town, and came to our town, a distance of three hours; and when she came, all we little boys went to where she stayed, to see her. When we came, she did not know us, but our grandmother, her daughter, she knew, and she also knew our fathers and our mothers, when they went to her. When she was saluted, she returned the salutation. She became a child, and spoke the words of a child; but when she spoke, we did not understand what she said; our great people, however, understood it. There were not any teeth in her mouth, on her head there was no black hair, but all white; she did not rise and stand up erect, but was bowed down; neither could she walk, except with a stick in her hand; yet her eyes were bright, her body was never dirty, and her skin was beautiful like a mirror. When she came to our town, every one wished to see her, and went to where she stayed. When they brought good food, supposing that she would eat it, she never ate it; so they prepared her a little gruel with milk, but when they gave it her, she took a little ladle-calabash, and took out some gruel; however, when she had drunk a little, she had enough, and left it. — She knew when the hours for prayer came, and asked for water, saying, "Bring me water, that I may wash myself and pray;" on having water brought to her, she washed herself, but prayed sitting: this my great-grandmother never rose up, or stood to her prayer.

A daughter of my aunt whose name was Patselam, was married, and had a male child born in her house which had been weaned for two months, when the news came, in the cold season, on the first day of the week, that our great-grandmother had died. On hearing this, my grandmother

*) Lit. "a walk of nine o'clock", i. e. a walk occupying the time from six to nine o'clock a. m.

Kodo arose, called all her children, and went before them, to bury her mother. This being over, I saw her, when she came back to our town with her children. The death of our grandmother herself I did not witness, she being still alive when I left: I do not know what happened afterwards.

5. An Account of an Eclipse of the Sun¹).

As to the time of the eclipse of the sun, I was eleven²) years of age when it took place. When I arose at home, at noon, on a Saturday³), in the cold season, wishing to go and see my mother and her people who were beating guinea-corn by the heap, and had come near to them on my way, day became night. Then I was afraid, and ran, and on coming to my mother's, my mother and all arose, and we took our things and went home. On coming home, all the great people of the town, and all the priests, took books and went to the place for prayer, where also all the old women went. They sat down in the place for prayer, the priests opened the books, and prayed to our Lord, till the moon left the sun, about four o'clock. Then all was clear again, and the great people thanked our Lord, returned, and sat down in their houses, where they all said, "At noon we have seen the moon catch the sun: will this thing be a token for good?"

Two years after the eclipse of the sun the Kaman-locusts came. The time when they came was the weeding time in the rainy season: the people were weeding on the farms, when, about two o'clock in the afternoon, they saw the Kaman-locusts arise in the West and come towards the East, as if a thunder-storm comes from the East. On seeing this, every one looked at them as they came: when they passed from West to East, all was dark, as if it were night. The guinea-corn of the farms was weeded and as high as a fowl,

¹) Lit. "an account of the moon catching the sun."

²) On another occasion he said that he was then thirteen years old.

³) Lit. "on a seventh day."

and the locusts ate it all. When the locusts had eaten up the guinea-corn, and it became night, the locusts went to lie down. Then, at midnight, every one took his bag, and we went to gather the locusts. Having gathered them, we brought them home, lighted a fire, set a caldron upon the fire, poured the locusts into the caldron, added a little water, covered the caldron, put more fire under it, and as soon as the locusts felt the fire, they all died. When they had died, we put the caldron upon the ground, brought a mat, unfolded it, poured the locusts upon the mat, and spread them; when they were dried, and we had plucked off their wings, we put them into pots, and took them little by little to fry them, and then we ate them with salted water: when they are fried, they are good to eat, and every one likes them. When they come, we catch them in great numbers: in one year they come three times, and after having come the third time, you see them no more.

When their time was passed, the famine called "Ngese-neske"¹⁾ came. When this had come, there was nothing to eat, any where: so you went to seek tree-leaves in the forest, and, on bringing them, the mother of your children cooked them for your children to eat; the next morning you arose again and went to the forest, to seek tree-fruits, and, coming back, the mother of your children took them from you, and cooked them for your children, that they might eat them. Bornu is pleasant for the poor: when there is a famine, it never kills many people: there are many fruit-trees and many eatable herbs²⁾; therefore a famine never kills many people.

¹⁾ This means, "I have forgotten," viz. to preserve provisions from the preceding time of plenty. — Famines recurring very often in those parts, the natives give each a separate name, and then generally determine the time by them, saying that an event happened so many years before or after such and such a famine.

²⁾ *kátšim* properly means "grass", but it evidently also has this wider signification of "plants, herbs." — In other Negro-languages, also, there seems to be only one word for grass and herb. Once, e. g., a Negro who spoke English was invited by a Missionary to join him at a dish of salad, but he excused himself, and said that he had not learnt to eat "grass" in his country.

When the season of the Kaman-locusts was passed, there came a disease which is not at all good, and which put an end to the great people of the land. When it had come into a town, and attacked and killed one person, and they had taken and buried that person, it gradually killed all the people of that town, one after another: if it came into a town, and there were even a thousand people, it would not leave any; if it enters a house, and should there even be twenty persons in that house, it will not leave one of them all: all the towns began to be broken up. If it attacked one whom our Lord loved, and whose days were not yet over, he bled from the nose, and then it left him on the third day: it did not kill any one who bled from the nostrils, but left him. If it attacked one, in order to kill him, and it attacked him in the morning, it killed him in the evening. It put an end to all the great men in Bornu, the priests and the soldiers, the old men and old women, the strong men, both small and great: this disease is not good. God delivered us; for I have seen that, when it came into a country, that country was lost. When the time of the Kaman-locusts had passed, it came. The name of this disease is called "Bamba"¹⁾, as I know.

When the time of the pestilence had passed, that of the Phula came. When the Phula came, my father said to me, on account of their coming, "Behold, this year thou art nineteen years of age, and though I said that, next year, I will let thee marry, yet know we now beforehand, that times are unsettled and difficult for you: we know that the moon's seizure of the sun²⁾ was not a token for good. When the moon's time had passed, the Kaman-locusts came, and when the time of the Kaman-locusts had passed, the famine "Ngeseneske" set in; and when the time of the Ngeseneske had passed, the pestilence happened. When the pestilence came and had killed all those great men of the land, and its time was over, behold, now the Phula are come. My son, as for us, we are grown old, and our Lord will hide us on our own soil, and in our own towns, but you, little children, will have woful

¹⁾ We generally render this word by "pestilence".

²⁾ i. e. the eclipse of the sun.

times; as for us, our time is passed." At that time we were weeding our farm, close by our house, in the evening about four o'clock, and on looking to the South, the people of the town of Deia were coming to our town, because the Phula had driven them away. When they were come, we remained in our town till the rainy season was passed, and then both we and they were lost, and I came to this place.

This is an account of the eclipse of the sun which I saw with mine own eyes: what you have seen you may tell, what you have not seen you do not tell: lies are not good, say the great men; I heard them say, that, in the next world, the liars shall be whipped with whips of fire, therefore I only tell thee what I have seen. — This account of the eclipse of the sun which mine own eyes saw, is now finished.

6. An Account of the Bodes.

The Bodes are like the Bornus¹). One who does not know them will say, on seeing them, that they are nothing else but Bornus. Their manners, however, are the same as the heathen's: they eat dogs and hogs, and this renders them heathen, say the great men. They even surpass their other fellow-heathen. It is they towards whom the Bornu King, on being installed²), first shoots the arrows³). This is their custom. The Bodes cultivate farms like the Bornus, and also weed them, they have guinea-corn, beans, kuskus, cattle, goats which are larger than those of Bornu, many sheep, and

¹) We generally use the words "Bornus", "Bornuese", "people of Bornu", &c. exactly as they are used in the Original.

²) Lit. "after sitting down upon the shield." This ceremony, used at the inauguration of a Sovereign, answers to our coronation.

³) On being inaugurated, the new King shoots arrows in every direction where the enemies of the country live, in order thus symbolically to indicate his determination of waging war against every one who should dare to disturb the place of the land. — When, in Ali's time, the King shot the first arrows against the Bodes, he thereby characterised them as his greatest enemies, against whom he intended to make the most energetic exertions.

many horses. Their country is in the midst of water: to the North they have a river, to the South they have a river, to the East they have a river, and to the West they have a river; they live in the midst of water. They also have many fish, the name of some fish is said to be "Guard-thy-mouth!" They go and catch these fish in great numbers in the rivers, and having brought them, they press them into pots over night; in the morning they take and pound them, then they bring large pots, gather them, and press them into the pots, and after three days they take them out, and form them into balls, and dry them in the sun. When they are dry, they take them, dig holes, and put them into the holes; these holes they cover up, and then they take one small quantity of the fish after another, to carry it to market, and any one who seeks something for sauce*), goes to them and buys. The name of these fish is also called "Tuguno"; they are fat, and, when cooked with vegetables, the vegetables are palatable. Not every one, however, likes vegetables with Tuguno. — This is one thing of the Bodes.

Again, when their men go to war, they have many horses, but all are without saddle or harness. They, like the Margis, wear loin-cloths and wide upper garments. They are more passionate than the Margis. I have witnessed their wars: we and they went together, and in one place we stormed many towns; there we saw their passion. When they and you go to war, and you approach a town, every one prepares himself. Now, when they prepare themselves, they dismount from their horses, take a razor from their bosom, open the razor, slash their horses back, on the spot where they sit down, with the razor, and when the blood flows, they mount and sit down upon the blood. This is their mode of preparation. When you storm a town, and you and they have entered the town together, they do not catch slaves, or cows, or goats: at first they do not want any goods, but they search for dogs, and on seeing any, they chase them on horseback, and only when they have got and caught all the dogs of the

*) Lt. "something of leaves," i. e. something to mix with the vegetables.

town, then they turn themselves towards other goods. I myself have seen this very thing.

They give their horses charm-water. When they go any where, and some one sees them, and hides himself, their horses, on seeing that spot, stand still, and if their masters spur them, they do not go on; so the master knows that his horse sees something: the horse sees the spot where some one has hid himself, but the horse's master does not see it. Then the owner of the horse calls into the open air ¹⁾, "Thou man who hast hid thyself here, arise and come forth! if thou do not come forth, I will kill thee." The man who has hid himself, on hearing death threatened, comes forth and says, "Father Bode, do not kill me!" Then the Bode seizes and ties him, and puts him in front, and all the Bodes start again. Their horses show them the place where a man has hid himself; I have seen it: no one has told it me, but I myself have witnessed it. We and they were together, at the time I was amongst the Shoas. The King said to the Shoas, "You follow the Phula," and pursued them: so they went and settled in a Gezere-town; and also Bodes, and Ngutsums, and Kareika-reis, and every one who did not follow the King, of every town they came, and crowded to that place where they had settled. There it was that I saw the manners of the Bodes. — This is again finished.

7. An Account of Bornu Kings.

a. An Account of King Amade.

King Amade one year summoned King Lafia of Deia ²⁾. But he did not want to come to the King. The King sent again to him, but he did not want to come. Although the King sent three times, yet did he not want to come. So the King was vexed, called the Commander in Chief, and said

¹⁾ Lit. "the empty field."

²⁾ The Kings of Deia were vassals of the King of Bornu.

to him in the court, "Go back, and call the soldiers to me!" The Commander went back, called all his soldiers, and brought them before the King, saying, "Behold, I have called all the soldiers of the Capital, and they are come to thee." The King asked the Commander, "Dost thou know a King Lafia of Deia?" The Commander said, "I do." The King said to the Commander, "Go and get ready, and let all the soldiers get ready, catch King Lafia of Deia, and bring him before me, for I wish to see him."

The Commander attended to the King's word, arose, went to his house, called all the twelve Regiments, and said to them, "The King has said, 'Go, catch King Lafia of Deia, and bring him before me, for I want mine eyes to see him.'" All the twelve Regiments listened to what the Commander said, and returned home to prepare themselves: one who had a camel loaded his provisions upon the camel, one who had an ass loaded his provisions upon his ass, one who had an ox of burden loaded his provisions upon his ox, one who had a mule loaded his provisions upon his mule: all of them took their things, got ready, and went to the Commander. The Commander also arose, got ready, went to the front, and then they went to the King's house. There the Commander dismounted from his horse, went before the King, and said to him, "Behold, I set out for the place to which thou sendest me." The King replied to the Commander, "Go, and may God prosper thee!" The Commander arose before the King, went, took hold of his horse, mounted it, sat down, went to the front, all the twelve Regiments following him, and thus they started to war with the Deia King.

From the time they arose in the Capital, they marched a fortnight to the dwelling place of the Deia King. He, on seeing them, got ready, and all his soldiers got ready, so they came out of the Capital, stood up behind it, and waited for the Commander, till he came and met them; but when the battle was commenced, the Deia-King put the Commander to flight, and drove him back. The Deia King killed all the greatest of the Commander's men, some he caught and carried them alive, and nailed them to the city-wall, and completely killed all the soldiers who had been engaged in the war. The

Commander retreated with a few of his soldiers, pursued by the Deia King.

When the Commander came back to the Capital, and the King heard tidings of him, to the effect that he had been chased, and all his soldiers killed, then the King would not come out to the Commander, when he came before him: so the Commander was standing there, but the King did not come out to him. The King sent some messengers to him, saying, "Go and tell him that, when I sent him, and all the twelve Regiments followed him to the place of the Deia King, he was afraid, and ran as soon as he saw the Deia King, so that all the greatest soldiers were killed, and he came back to me: I will not have him, he has become a woman; let him go and sit down in his house, let him put off and lay down my sword, tie up my horse, and go out of my house, for I will not have the sight of his eye." The Commander was ashamed, unbuckled the sword and laid it down, tied up the horse, and went out of the King's house. Then the King said to the soldiers who were all standing in one place, "When I said to you, 'Go, catch the Deia King, and bring him to me!' and ye went to him and saw him, ye were afraid, so that he killed all the men, and ye came running to me." All the soldiers, on hearing the King's words, were ashamed, and the King saw that there was none who could open his mouth. Then the King said, "Go, and come again to me to-morrow, and I will give you another Commander, that ye may return, and catch him, and bring him to me."

The next morning, after the soldiers had gone back to their homes, the King called a standard-bearer, gave him the Commandership, hung a sword round him, and gave him a war-steed. The new Commander got ready; took all his soldiers, and started for the place of the Deia King. Now there was a great forest separating us and Deia: through this forest the Commander passed, and on approaching Deia, the Deia King's elder and younger brothers and all the greatest men of the town arose, took a great many goods, by night, brought and gave them to the Commander. All the great old men of Deia arose, went to the Commander, and said to him, "Please to remain in this same place, and we will go back,

catch the Deia King, tie him, and give him up to thee, that thou mayest return home." The Commander listened to the word of the old men, accepted the goods which they brought to him, and remained in the same place.

The old men went, sat down at home, called the Deia King's younger and elder brothers, and said to them, "Behold, your brother wants to break up the town." The Deia King's younger brothers arose, called their elder brother, and said to him, "Come, let us go to our brother, and play him a trick! If we do not catch him and give him up to the Commander, the Commander will break up the whole Deia, and kill all the people: it would not be proper, if only for the sake of our elder brother all the people of the town should be lost." The elder brother listened to what his younger brothers said; he called all his people to the court, and when they were come, he said to them, "Let not any other person come to our court to-day!" All his people listened to his proposal, and remained in the same place. The King had not heard of it, to him they now sent a messenger to call him; he arose, and, on coming to them, there was not any body else in the court, except his younger and his elder brothers, with their people. On asking his younger brothers, "Why did ye call me?" they said to him in the court, "Come, and let us consult together! We have heard it rumoured that the Commander in Chief is coming: what shall we do? When the Commander in Chief came to us before, we chased him, killed all his soldiers, and took all his horses and all his goods; but as we hear them say that he has again come back to us, therefore we called thee, to let thee know it." He replied to his younger brothers, "That is why you called me? if you fear the war, run away, and leave the town to me, I shall not go any where: not only if a Commander comes, even if the King were to come, I would never flee on account of war." He did not know that all his younger brothers had plotted together, and were watching to seize him. As he arose, and was just about to go to his house, all his younger brothers agreed, seized and bound him, and opened the gate to call all the old men and all the great men of the town, and when it became night, they put him before them, carried

him to the Commander, and gave him up to him, and then they returned home, took all his goods, and also all the great people took of their own goods, and brought them to the Commander, who accepted their goods and also the Deia King at their hands; then they returned home. When they were gone, the Commander sent a messenger to the old men of Deia, saying, "Man and father, go, there is nothing the matter with the old men of the Capital of Deia, they may remain in their houses and do their work; they have done a good thing by secretly catching the Deia King and giving him up to me: when I am gone to the Capital, I will tell the King of it, and he will send them a good King." So all the old men remained quietly in their homes.

The Commander arose, prepared himself, took all the goods given him, lay hold of the Deia King, set him on a pony, put him in front, and thus they started for the Capital. This was in the cold season, and when they passed with him through our town, all the great people arose, and went to speak to him: but the soldiers had put him in front, as they brought him, and when the people came to see him, the soldiers drove them away. Now, when the King saw this, he said to the soldiers, "Let them alone, every one may see me to-day: — day has overtaken the hyena on the way¹⁾, — let every one see me!" This is the saying which he spoke with his own mouth, when the Commander was taking him before the King.

When the King saw him, he asked him, "Art thou he whom they call the Deia King Lafia?" He replied to the King, "I am King Elephant-bag²⁾." The King said to him, "Thou hast killed a thousand of my soldiers, and though thou saidst, 'I will not come,' yet behold, to-day men who are thine own relatives bring thee before me." He rejoined to the King, "Wherever thou wilt put me, behold, here I am; to-day I have come into thy hands: do with me what thou likest!" — It must be remarked that, when a sub-king becomes refractory, and he is taken, the King of Bornu does

¹⁾ see I. 41, on p. 4.

²⁾ see I. 42, on p. 4.

not kill him, but there is a town of the name of Katsega, and to this town he sends them, for the Capital of Bornu may not see the blood of one who quarrelled with the King.

The great people say of the Deia King Lafia that he was born from his mother's womb with thirty teeth in his mouth. He never obeyed any word from his childhood till he was grown up. But when he was grown up, the great men loved him passionately; therefore he obtained the kingdom. Afterwards, however, when he had taken his own, he did not give any thing to others, except to the priests of the Phula; he did not like the priests of Bornu, but the priests of the Phula always asked God for him. The Phula are not good, they and the King of Bornu never agree: this is why they held the head*) of the Bag-King; but when he arose and began to fight with the King, he was caught and taken to the town of Katsega.

Now he had a younger brother whose name was Salgami. Him the King called, and gave him the kingdom of Deia, so that Salgami was King in Deia. Then the Bag-King's mother began to cry, saying, "The King and Salgami have plotted together, and sent my son to Katsega: my happiness is now gone." When she thus cried, Salgami arose, called the great men of the Deia Capital, and said to them, "Please, go and entreat my mother! What my elder brother, the Bag-King, began to do in the Deia Capital, was not good; for when our father had the government, he did not fight the King of Bornu. If we had left him alone, when he arose and fought the King of Bornu, he would have destroyed all the towns. Therefore we, his younger brothers, joined together, seized him, and gave him up to the King: would we have meddled with him, if he had remained quiet and followed after the King of Bornu? Pray, ask my mother, ye great men, whether what my brother began to do is good in her eyes?" The great men of the Capital listened to the words of Salgami, arose, went to his mother, and said to her, "If, when thy son arose and made a rebellion which neither his father, nor his father's father had made, his younger brothers

*) i. e. why they took his part.

had not played him a trick, seized him, and given him up to the King, the King would have been wroth, and, on coming to Deia, the warriors of the Bornu King — for thou knowest the ladies, and we know the men — would have made slaves of the women and children, and would have destroyed all of us, the men, both great and small, together with the hoary men and hoary women: this is what thy son, the Bag-King, would have liked, and yet thou now criest, saying, ‘my son is lost.’ Thou criest, ‘my son is lost,’ as if it were good that he alone should now survive; moreover the Bornu King did not kill thy son, if thou wouldst go at this moment, thou wouldst find him alive¹⁾ at Katsega: so do not make thyself sad and cry! It may satisfy thee that our Lord has placed Salgami on the throne before thee; what else dost thou want? dost thou want food? or dost thou want drink? what dost thou want?” The woman listened to the words of the great men, she called her son, and said to him, “Salgami, come and sit down. I have listened to what all the great men told me that thy elder brother had undertaken; thine appetite is now satisfied, as thou hast got the kingdom; but mind thyself, for if thou shouldst undertake what thine elder brother undertook, they would seize thee also, and give thee up to the King, to destroy thee.”

When Salgami had reigned five years, the Phula commenced a war. Then it was said, “Let all the people of the towns kill the Phula of the towns, whenever they see one!” Now when the Phula heard this, first all the Phula of Deia went and settled in a town of the name of Gutshiba; and they were no sooner settled there, than they began war, and attacked Deia. When Salgami went to war against them, they chased him, killed the men, and gradually the Phula took the whole country of Deia. The reason why the Phula first commenced war in Deia, is because of King Tshiga²⁾. King Tshiga had done them good: so when they saw that he had been removed, that is why the Phula began a war in Deia, and completely took it by storm. Ere this, there was a large

¹⁾ Lit. “he would be alive.”

²⁾ i. e. “Bag.”

forest which separated Deia and Bornu; but now the Phula began to pass beyond the forest. There was a town at the entrance of the forest, the name of which was Kalalawa. Now the Phula arose, passed through the forest, came and stormed this town, and on that day they killed a great many men, neither sparing the women, nor the men, in the town of Kalalawa, but killing all they saw, both great and small; and, after having done with killing, they set fire to the town, which consumed the whole town, and then they went back.

When the Bornu King heard this, he sent a Commander, saying, "Go to the town of Gutshiba, and do not catch, but kill all the Phula thou seest!" So the Commander took an army, and, on going to Gutshiba, the Phula all saw him, arose, encountered him on the way, and then began the battle. The Commander, afraid of the Phula, retreated, whereupon the Phula pursued him and killed a great many men. Then he set out for the Capital, and on his arrival the King said to him, "Commander Made, I sent thee, saying, 'Go, and put to flight all the Phula in Gutshiba!' But as thou wentest, and sawest the Phula, thou didst not like to make war, but fledst, throwing away all the soldiers to be killed, and camest back to me: now I will not kill thee, but I will take thy sword, and give it to a man, thy fellow." So Commander Made, the moment he heard the King's word, took off his sword, laid it down before the King, went away, and sat down quietly.

Then the King called a man of the name of Ali Maremi, and said to him, "Father Ali Maremi, to-day thou art my Commander in Chief." He took a sword and hung it on the Commander Ali Maremi, and on that day the man Ali Maremi was called "Commander Ali Maremi." When the Phula at Gutshiba heard that the King had appointed a new Commander, they all arose, went, and settled in a town of the name of Damaturu. When it was said that the Phula had settled at Damaturu, and the King heard it, he said, "What do the Phula want of me? When they were at Gutshiba, I sent a Commander against them whom they chased home, killing all my men: and now again they have risen in Gutshiba, and settled at Damaturu!"

The King called the Commander Ali Maremi, and said to him, "Commander, my Phula are refractory again: go, and stir them up in the town of Damaturu, so that I may not any more hear tidings of them." The Commander arose, prepared himself, called all the soldiers, and set out for the war: so they marched against Damaturu, the Commander in front, and all the soldiers following him. All the Phula were prepared, and awaited the Commander, beginning a battle as soon as he had arrived. The Phula put Commander Ali Maremi to flight, and killed all his men. On the Commander's return to the Capital, the King was wroth, drove him away, and took the sword from him.

Again the King appointed another soldier to be Commander, hanging the sword about him, and his name was "Commander Dunoma." He arose, collected his soldiers, and likewise went against the Phula. Now there is a town of the name of Tsagalari, and there the Commander went and remained. The Phula, on hearing news concerning him, waited for him: but the Commander did not want to march against the Phula. Even after the Phula had waited a whole month for him, he did not want to get up there, and to march against the Phula. The King had information concerning him in the Capital, and sent messengers to him, saying, "Tell him that I sent him to war against the Phula, but now it is more than a month that he has remained at Tsagalari, and fears to go to them: if he is afraid, let him return home and come to me!" But the Commander remained on the same spot in the town of Tsagalari, being afraid either to return to the King, or to go to the Phula.

The Phula were looking out for him, but could not see him: two months he remained in the same place, afraid to go to the Phula. So the Phula arose, prepared themselves, and came all to the Commander to Tsagalari, between sunrise and noon. The Commander arose, began to flee, and the Phula pursued him, and took all the most beautiful horses in the town of Tsagalari: the Commander went his way, and returned to the Capital. When he came, the King was vexed, and prepared himself to go to the Phula; but the great men prevented him. Although he had sent three Commanders, they

had run back to him, the Phula having been too strong for them: why should he remain at home, whilst the Phula surpassed them in strength?

As the King was sitting at home and preparing for war, the Phula arose and came against the King; and, on approaching the Capital, they sent a letter to the King. They said to the King, as he saw on reading the letter, "If thou wilt follow us, use a head-tie¹⁾, and there shall be no quarrel between us and thee." The King sent a letter in reply, in which he said, "The wretched Phula sent me a letter that I should follow them: but I shall never follow them; though all Bornu should be ruined, I will never follow the cursed Phula." On seeing this letter the Phula prepared themselves, came to war against the King, and stood all up in one place before the Capital. When the Commander saw them, and came out to them to battle, they at once attacked him, and they and the Commander continued the battle. Although the battle had commenced at noon, yet the Phula did not want to flee, even at four o'clock. So the Commander sent a messenger to the King, saying, "Go and tell the King that the Phula are too strong for me: let the King go out through the East-gate²⁾!" The man went, and said to the King, "Arise, get ready, the Commander sends me to thee, to come and tell thee that the Phula are too strong for him: get ready, put thy mother in front, and leave through the East-gate!" The King attended to the Commander's word, prepared himself, prepared his mother, set her upon a camel, put her in front, and left by the East-gate. When the Commander heard that the King had left, he turned his back to the Phula, and followed after the King, proceeding to the East. As soon as the Phula saw that the King had left the Capital, they all came and entered the same: all the people having likewise left it and followed the King. So the King went and remained at Kurnawa, and the Phula remained in the Capital.

¹⁾ This is a white cloth, tied round the head in a peculiar manner, like a turban, and seems to be the shibboleth of a religious faction amongst the Muhammadans.

²⁾ He said the East-gate, because he was detaining the Phula to the West of the town.

Then the King, being an old man, and loving one of his sons (particularly), he gave the government sword*) to this son. But having done so, all the great men arose, went to a judge, and said to him, "Pray, open the book of God, and see, whether what King Amade did be good. When a King has reigned and is dead, then another is inaugurated: but now look whether it also be good that King Amade gave the government to his son in his life-time; if the book says that it is good, we will listen to it." The judge, after having opened the book and looked, said to the great men, "Listen, and I will tell you what is in the book: as to what the book says, I did not see in the book that a King is to appoint another in his life-time." The great men arose, went, and said to the King, "What thou didst is not good; it is not contained in the book that, whilst the King is still alive, another may become King;" but when the old men had said so to him, he did not heed it. Whilst the Phula remained in the Capital, he remained at Kurnawa with his sons. The name of the one son was Dunoma, and of the other Ibram: now of both his sons he loved Dunoma best; therefore he gave the kingdom to this his son, thinking that, after his death, they would not give it to him. The great men did not consent that his father should give the kingdom to a young man who knew nothing; their heart did not like it: but the King was too powerful for them, so they did not know what to say, but sat down and looked at him, till he became wroth and commenced a war against the Phula.

Then the King heard it mentioned that there was an (eminent) priest in the Kanum country. On hearing this, the King called a man, gave him a horse, and sent him to the Kanum priest, saying, "Go, and may the Kanum priest in the Kanum country, concerning whom I had information, be good enough to use this horse for his legs, and come to me, for I wish to see him." The soldier arose, led the horse to the town of the Kanum priest, and said to him, "Father priest, the King has sent me to thee, saying that he would like to see thee, and that thou shouldst be good enough to take this

*) i. e. a particular sword, belonging to the royal insignia.

horse here instead of thy legs, and come to him." The Kanu priest attended to the King's request, prepared himself, took his book, mounted the horse sent him by the King, passed before the soldier, and went to the King, the soldier following behind him, and said to the King, "Behold, thou saidst that thou wouldst like to see me, and hast sent a soldier to me with a horse. I have heard thy message, and this is why I am come to thee: may it be well with thee!" The King replied to the Kanu priest, "Father priest, I was born and have grown up in the Capital: but the rumours of the Pulo war came and chased me away, so that I came and am now adrift where the storms blow over me; therefore I called thee: entreat God that I may go and turn the Phula out of the Capital!" The Kanu priest listened to the King's word, and said to him, "Sit down, I will entreat God for thee, so that in a week thou mayest take thine army and go to the Capital, and as soon as the Phula see thee, they shall not stay."

The King sat down and waited for the Kanu priest. The Kanu priest commenced his work, and when it was completed, after a week, he said to the King, "Raise thine army, and I and thou will go to war against the Phula: to-day thou shalt see, whether the Phula be men." The Kanu priest, King Amade, and his son King Dunoma, arose and prepared themselves, and the twelve Regiments prepared themselves, and set out for the Capital, to war against it. But on coming near to the Capital, King Amade dived ¹⁾.

b. An Account of King Dunoma.

When King Amade was no more, his son, King Dunoma, buried him. This being over, he and the Kanu priest went to the Capital against the Phula; and when they saw the top²⁾ of the Capital, all the Phula arose and met them on the way for an attack. The Kanu priest, on seeing them, said to

¹⁾ i. e. "died." They almost always speak metaphorically of the death of a King, scarcely ever using this word.

²⁾ The country being entirely level, it seems that, at a great distance, the upper parts of remote objects are seen first, just as at sea.

the King, "Do not go beyond any thing that I tell thee!" So they met with the Phula, the priest being in front, and the King behind him. Then the priest made a charm-water, put it into a little calabash, and having flung it at the Phula, the Phula did not stop, but began to flee. On seeing that the Phula began to flee, the priest said to the King, "Follow after them, and kill them all: they will not stand still at all." When the King saw that the Phula were running, all the soldiers pursued them on horseback, and killed them, and, after having pursued them to the distance of one day's walk, they returned to the Capital, and, on entering it, there were so many corpses of the Phula, that there was no room for the King to sit down: a whole week they were burying the corpses of the Phula, and, when they had done with this, they swept the Capital, and the King entered, and sat down in the house of his father. All the twelve Regiments sat down in their houses, and to the Kanum priest the King gave goods, and he went to his country Kanum. When the King had settled in the Capital, all the Bornu people, of every town, who were in the forests, returned, and settled in their towns. We never now heard tidings of the Phula, and Bornu became again pleasant. King Dunoma made war, and stormed every place where he heard that there were Phula: all the Phula feared him.

But there was one Pulo in the West whose name was Priest Tsagi of Katagum; he arose, prepared himself, called all the Phula of the West, and went to war against the King. Then he and the King were at war, and he drove the King out of the Capital. Then the King was only a little youth: but there was a great Prince, an uncle of the King, and the name of this Prince was "Ngaleiruma, whose mother was Gamse, the daughter of the man Amina Talba." He came, took the government from King Dunoma, and drove him to Wudi.

c. Reign of Prince Ngaleiruma.

After this Prince Ngaleiruma raised an army, and went against the Capital, and said to the Pulo, "If thou art a

priest, I am a greater priest; if not, thou shalt see me to-day as King Ngaleiruna." The Pulo priest Tsagi thought that himself was a great priest, and waited for the King. The King prepared himself, and went to him, and then also priest Tsagi arose, and prepared himself in the Capital, and called all the Phula to prepare themselves, and so they came out of the Capital, and met the King on the way. When the King had encountered them, and they had commenced close battle, the King proved stronger than they: their ranks were broken, and they turned their back upon the King, and began to flee. When the King saw that the Phula were running, he said to his soldiers, "Soldiers, the Pulo thought that he was a man, and came and drove the son of my younger brother out of the Capital, and went in himself, and settled in it; when he saw me come to him, he met me in the way, thinking that he was a man, but when they had seen me yonder, they were afraid to stay and began to flee: now let each hold his horse well with his thighs, and fix his spear well with his hand, and let him hold his sword or his hand-bill well; for to-day we shall know who is a man." All the soldiers on horseback pursued, and overtook, and killed the Phula: the Phula were running before, and the soldiers followed them behind. Although they had begun after sunrise, they did not leave off killing them till the sun set. But when the sun had set, the King left them, went back, and alighted in the Capital.

Then he called Prince Ibram, the younger brother of King Dunoma, and the great men, and said to them, "I indeed drove Dunoma to Wudi, and took the kingdom from him; but behold, here is his younger brother, Prince Ibram: one father has begotten both me and them, and I will never take the kingdom from them by force; if I should do so, God would not like it. But as to me, a prince and a priest, our Lord has instructed me in the Koran, so that I know it, and our Lord has also instructed me in (other) books, so that I know them; and if I look in books, I see that they say, 'No man must ever obtain a kingdom by force.' The reason why I came and took the government from my nephew, is, because the miserable Pulo came, fought with Bornu, went into

the Capital, and was sitting in my father's house: this is why I did what my heart did not like." King Ngaleiruma further said to the great men of the Capital, "May it please you that I give the sword to Prince Ibram, for I will never go beyond what the book says, or what you say: the kingdom is theirs, and not mine." Then the great men of the Capital called Prince Ibram to the court, and said to him, "Your uncle will not take the sword of your father from you by force, but he gives the sword to thee, thou art now King."

d. Reign of King Ibram.

King Ibram entered into his father's house, and abode there. But this was not in my time, I was then lost¹⁾. I do not know what King Ibram did after me: I became a slave, and they carried me to the West, and sold me: but I have witnessed the times of the Dei King, of King Amade, and King Dunoma his son, of Prince Ngaleiruma his brother, of Prince Ibram, and also of his brother Salgami, the Deia King.

What I have seen I tell thee; what I have not seen I shall never tell thee. I knew ere I was lost from our country that it is not good, if you tell what you have neither seen nor heard. What I tell thee, all this I know, and have seen and heard: there were not many things in Gazir which I did not know. If what thou writest upon paper thou readest to any Gazir persons, they will tell thee, "The man who told thee these things was born in Gazir." To tell a thing which has no foundation, is aram²⁾: of what you know the foundation, that you tell. If I should now be no more, and thou wert to narrate these things in another place, so that another man should hear it, would not he say to thee, if my words were not true, "Father priest, the things which the man of Gazir told thee are his own lies, and he did not tell thee the truth;" and couldst thou then look at me with a good eye? — In our own country I sat before very great priests, and heard one and another of what they said; therefore listen,

¹⁾ i. e. enslaved.

²⁾ i. e. an unclean, forbidden thing.

as I tell thee what I know! If thou narratest my words in the Capital of Bornu, and they hear them, they will give me right, and will say, "This man was a native of Gazir." — This one is now finished.

8. An account of Priest Laminu, who is called Sheik*).

a. Priest Laminu prays for the King.

When I was living in Bornu, and my years were nineteen, the Phula arose in Bornu, and dispersed the whole Bornu-country by war, so that only the Capital of Bornu remained; and then all the Phula gathered together, prepared themselves, and came to the Bornu Capital. On their approach to the Capital, the Phula were seen by all the soldiers of the Capital who, on seeing them, went to the King, and said to him, "Behold, the Phula are come to thee for a fight." The King replied to them, "Go and speak to the Commander in Chief, that he may rise and go out to meet them, and to drive them away." The soldiers of the Capital, in obedience to the King's word, went to the Commander in Chief, and said to him, "Father Commander, the King asked us to come and tell thee, 'Get ready, mount thy horse, and go out to meet the Phula who are coming to him for war, and to drive them back!'" The Commander in Chief attended to the King's request, got ready, and called the twelve Regiments to come to him; and as soon as they were come, he rose, mounted his horse, and went before, all the twelve Regiments following him out of the West-gate, to meet the Phula, and to begin the battle. Then the Cammander made war, killing the Phula, and having soldiers killed by the Phula; soon a great many soldiers were killed, and the Phula proved stronger than the Commander in Chief. When this was proved, the Commander sent some one to the King, saying, "Go and

*) It may be worth stating that the narrative contained in No. 7 was dictated to me by Ali Eisami in July 1850, and this account in March 1852.

tell the King that the Phula are too strong for me, and let the King get ready and go out through the East-gate!" So the man went, and told the King the Commander's message, upon which the King got ready, took his mother, and set her on the back of a camel, and he mounted his horse, the soldiers about him likewise preparing and mounting; then he let his mother go first, he following her, and all the soldiers following after him. When the Commander in Chief had heard the intelligence that the King had passed through the East-gate, he turned his back to the Phula, and followed the King: so they started, with their faces Eastward. The Phula, on seeing that the King had left the Capital through the East-gate, and had turned his face Eastward, knew that he was fleeing. As soon as they knew this, all the Phula came, entered the Capital, and took possession of it; but the King fled and remained in the town of Kurnawa: so the King was at Kurnawa, and the Phula in the Capital.

After three months the King had information respecting priest Laminu: so the King called some one, gave him a horse, and sent him, saying, "Take it to priest Laminu, and may he please to come on this horse*), for I wish to see him." The man arose, led the horse to priest Laminu's place, and said to him, "Father and priest Laminu, the King sent me to thee: please to accept this horse for thy use, and to come, that we may go to him; for he said that he wishes to see thee." Priest Laminu, on hearing the man's word, arose, went to his house, got ready, took his book, returned to the man, received the horse at his hand, mounted it, and then he and the man came to the King's place. On their arrival, the man went and said to the King, "My Lord King, I went to the place to which thou sentest me, and am come back again: behold, I called the man, and he is come, respecting whom thou saidst, 'Go and call him', and whom thou wantedst to come to thee, so as to see him."

When the King saw priest Laminu, he called him to come to him, and then said to priest Laminu: "Father priest,

*) Lit. "to take this horse for his legs," i. e. to make use of the horse, instead of his legs.

when I had heard tidings respecting thee, I sent some one to thee, and gave him a horse to take it to thee, saying, 'Come to me on this horse, for I wish to see thee': therefore listen, and I will now tell thee the reason why I called thee." Priest Laminu said to the King, "What does thy soul wish, that thou didst call me?" The King replied to priest Laminu, "The reason why I called thee, is this: the Phula have completely scattered my whole land, and killed all the people, and, as I remained in the Capital, all the Phula assembled in one place, arose, prepared themselves, came to me, and drove me out of my house, so that I left the Capital to them, and came to sit down in the sun¹⁾: Now, please, — for thou art a priest indeed, and I have heard thy fame long ago, — please to pray to God for me, that he may assist me and thee, so that I may go and drive these Phula out of my Capital; and when they are gone, so that I am again in possession of my place, I will give thee what thy soul may desire." Priest Laminu listened to the King's word, and said to him, "Go and sit down! God knows what he will do, but no man: I will pray to God for thee, and as soon as I know that God has accepted my prayer, I will tell thee to get ready."

The King regarded the priest's word, and sat down at home, looking to the priest. Priest Laminu prayed to God by night and by day for seven days; then he arose, and went to the King, saying to him, "Get ready, for my prayer to God has prevailed against the Phula: prepare thyself, and to-morrow, when I and thou go together, and the Phula see thee with their eyes, they will not stay and await thee for the battle." The King attended to the priest's word, and called all his soldiers, his Commander in Chief, and all his twelve Regiments, who prepared themselves and arose. Priest Laminu went on before, with the King following behind him; and as they started, all the soldiers followed after them: they were three days on their way, and on the fourth they reached²⁾ the Capital.

¹⁾ To sit "in the sun" means to sit exposed and without any shelter.

²⁾ i. e. they came within sight of it, which, in those level countries, is a great way off. That this is meant we see from the circumstance that

Then all the soldiers dismounted from their horses, and prepared themselves, and when priest Laminu had asked God on their behalf, the Phula, within the Capital, saw the King, and, on seeing him, they also prepared themselves, and came out behind the Capital. When priest Laminu saw that the Phula were prepared, that they came out and drew themselves up in straight lines behind the Capital, he said to the King, "Do not speak to them¹⁾, till I tell thee to do so; look at me, and do not lay²⁾ hands on them." The King attended to priest Laminu's words, and looked at him. Priest Laminu who had some small calabash with charm-water about him, in his bosom-pocket, called a soldier who had a swift horse, took his calabash with the charm-water from his bosom, and gave it to the soldier with the swift horse, saying to him, "When we all arise, and go to where the Phula are, and the Phula also arise to meet us, so that we and they approach each other, then hold this calabash in thy hand, and gallop thy horse, and as soon as thou comest to the Phula, throw this calabash at them, and come back to us, and when we advance towards the Phula, they shall not stay and wait for us."

The King waited for priest Laminu. They all arose: Priest Laminu went before, the King followed after, so that he and the King went in front, and all the soldiers of the Capital followed after them. So they went on, and, on coming near to the Phula, the priest took the calabash, and gave it to the man with the swift horse. The man with the swift horse galloped away on his horse, flung the calabash against the Phula, turned his horse, and, on coming back to the King and those about him, said to them, "I carried the calabash, and flung it at the Phula." Then the priest said to the King, "Go against the Phula, let all thy soldiers arise in a body³⁾, and go ye all together, and when the Phula see

afterwards, on their retreat, the Phula went again into the Capital for shelter.

¹⁾ This is a general expression for "to attack, to begin."

²⁾ Lit. "send."

³⁾ Lit. "for one mouth," i. e. in as compact a body, as the food which is put into the mouth at one time.

you, they will flee: to-day, as I am priest Laminu, the Phula shall not stay and engage in a battle with thee."

All the King's soldiers prepared and went in a body towards the Phula, so that the Phula began to flee as soon as they saw them coming. Then, on seeing that the Phula had begun to flee, priest Laminu said to the King, "The Phula have begun to flee, pursue them and kill them, for to-day the Phula will not stop." The King, with all his soldiers after him, pursued the Phula, and killed them, and, having driven ¹⁾ them into the Capital, the soldiers also entered, and killed all who were within the Capital, so that only here and there one was left to run and go to their country. The King's war was successful; the King went into the Capital, and they were occupied eight days with burying the dead bodies of the Phula. When they had finished burying the dead Phula, they swept the Capital, and the King entered and remained there; he also called his mother, and she remained, and all the soldiers swept their houses, and remained in them. Then all we of Bornu rejoiced, saying, "Bornu has become good again:" every one went and remained in his own town, and the King remained in the Capital.

Then the King called priest Laminu, and thanked him, and asked the priest, saying: "Priest Laminu, how much of goods dost thou want from me?" But priest Laminu answered the King and said, "I did not arise in my town and come to thee for the sake of goods: what shall I do with goods? I want no goods; if thou givest me one surplice ²⁾, I shall be satisfied, and thou mayest also give me one horse which I will use instead of my legs, in going to my town: what I did for thee, not I did, but the one God helped me and thee. that thou couldst drive the Phula from thy Capital; my own soul rejoices that thou hast got thine own house, and sittest down in it again: now accompany me, and I will go to my town." The King listened to what priest Laminu said, and gave him one surplice, one priest's cap, one tent, a cloak for

¹⁾ Lit. "put them."

²⁾ Lit. "one prayer-shirt." — These are white loose upper garments, very much like a surplice.

covering his shoulders, and one beautiful horse; he also called out three men to accompany the priest to his town; so they returned and remained at home.

The King was sitting in his Capital, all Bornu was pleasant, and we did not hear any tidings of the Phula, till one year had elapsed. Now there was a Pulo whose name was priest Tsagi, and another whose name was Bokore; they both lived at Katagum, and I knew them: these arose, and came to attack the King, and when the King¹⁾ had heard tidings of them, he did not send any one to priest Laminu. Priest Tsagi and Bokore had heard the tidings of this priest, and they also heard that the King had not sent again to the priest: so they rose and came to attack the King, upon which the King called the Commander in Chief, and said to him, "Behold the Phula of the West, a priest Tsagi, as they say, are come to attack me: now call up all the twelve Regiments, and all the soldiers of the Capital, and go out to meet them, and drive them back!" The Commander in Chief, attending to the King's order, returned, and stood up on the large place for prayer, and called the twelve Regiments: so the twelve Regiments prepared themselves, and went to him. Then he also called all the soldiers of the Capital, who likewise prepared themselves, and went to him. This being done, he arose, mounted his horse, called all his soldiers, and went to the Phula, they following him. But when they and the Phula had commenced the battle, the Phula would not flee, so the soldiers killed the Phula, and the Phula killed the soldiers: of them all not one fled from the other. This vexed the King, and he left his house, and went to them, and said to the Commander, "The Phula and thou have been fighting ever since day, till it has become noon; if thou canst not turn the Phula to flight, although it has become noon, then come, and we will leave them the Capital, and go, lest the Phula should completely kill all our soldiers." So they turned their backs upon the Phula, and took the way to Kurnawa. As soon as the Phula saw that the King was taking the way to Kurnawa, they pursued him, and killed a great many men. Then the

¹⁾ This was King Dunoma whose father had sent for the priest of Kanum.

King left the Capital to them, and took all his soldiers, went, and abode at Kurnawa.

In all Bornu there was then nothing to eat, and all the people died of famine ¹⁾: the Phula did not suffer the people of the towns to do farm-work, and every one had eaten up the food which had remained from former years; there was no place where you might go to seek food, so as to have something to eat: all the people perished from famine, and the Phula took away all the strength of Bornu. The Phula do not fear any nation except only the Shoas ²⁾; they never meddle with ³⁾ the Shoas, but the Shoas abide by themselves, and the Phula abide by themselves. So if any one suffered from the famine, he went and abode with the Shoas, or if any one liked the Phula better, he remained with the Phula: I myself settled amongst the Shoas. I was twice witness that the Phula drove the King out of the Capital. At that time was priest Laminu still in his town in Kanum, King Dunoma was at Kurnawa, and I myself was amongst the Shoas; at that time I had my full senses, before I was lost ⁴⁾.

At the time when I was lost, we never heard any one in Bornu call priest Laminu "priest Sheik," but they only called him priest Laminu, till I left; I was already a slave, when I heard the report that he was called Sheik. Only what I have seen with mine eyes, that I tell thee; but what I have not seen myself, I do not tell thee to write it with thy pen.

- b. What priest Laminu did, after my time, to obtain the kingdom.

After priest Laminu had asked God in behalf of the Bornu King, so that the Phula feared the Bornu King, and the people dwelled quietly by the blessing of priest Laminu, then he and

¹⁾ Lit. "the famine killed them."

²⁾ These are tribes of Arabic descent, and live Eastward of Bornu. Ali also frequently called them Shua. The name has, of course, no connection with the Shoa of Abyssinia.

³⁾ Lit. "talk to."

⁴⁾ The expression "to be lost" is used in Bornu for becoming a slave, and for dying.

the King of Bornu were on friendly terms*), and there was no quarrelling. But one day the great men of the town went to Ibram, the King of Bornu, and said to him, "King Ibram, if thou dost not prepare thyself, this priest will come and take the kingdom from thee." King Ibram attended to what the great men said, and quietly wrote a letter, and sent it to the King of Wadai, saying, "May the Wadais please to come to me, and to help me; for this man, priest Laminu, wishes to take the kingdom from me: if they do not come and help me, this priest will take the kingdom from me."

Then, when the King of Wadai saw the letter of King Ibram, he saw, in the letter, the invitation which King Ibram sent to him. Therefore he called all his soldiers, and, when they were come to him, he said to them, "Soldiers, I have called you, for King Ibram sent a letter to me, and when I opened and saw the letter, King Ibram said these words in his letter, 'May the King of Wadai please to send me warriors, for if he does not send me warriors, this priest Laminu wants to take the kingdom from me;' now I wished that you should hear the words of the letter, and this is why I called you." The soldiers understood the words of the King of Wadai, and returned, prepared themselves, took their war-implements, mounted their horses, and came all back to the King. The King of Wadai, on seeing that his soldiers were ready and had come to him for war, arose, went into his house, prepared himself, and came out again to his soldiers, so that the soldiers saw the King was ready. Then the soldiers said to the King of Wadai, "Please to go before, and to lead us wheresoever thou wilt; inform us of whatever thou wantest, and we will do it for thee."

The King of Wadai responded to the request of his soldiers, and went before them, and so they started for the place of priest Laminu. Priest Laminu did not know that King Ibram had written a letter and sent it to the King of Wadai, that the King of Wadai should come and help him. The Wadais brought war, and on approaching the town of priest Laminu, the King of Wadai sent some one to priest Laminu,

*) Lit. "what was between them was sweet, or pleasant."

saying, "Go and tell priest Laminu that I am come to attack him; let him prepare himself, and to-morrow morning at nine o'clock I will come, that we may meet!" Priest Laminu listened to the words of the King of Wadai, and called all the people of his town together, and said to them, "Ye people of my town, let every one go, and prepare himself well in his house! To-day the King of Wadai is come, and yonder they will come to-morrow morning at nine o'clock, that I and they should commence the battle, as they told me by a messenger: now I wanted you to hear this word, and that is why I have called you." The people of the town attended to what the priest had said, and each went back to his house, to prepare himself properly for the war, and all the people came back to the priest; and when the priest had seen them on their return, he arose, went into his house, prepared himself properly for the war, and then returned to his people. He then went in front of his people, and they went to the seat of war, even the place where the King of Wadai was, he in front, and all his people following after him.

Upon this, when the King of Wadai saw the warriors of priest Laminu come to him, he and his soldiers arose and went, to encounter them in a battle. As soon as they had met, the King of Wadai killed a great many of priest Laminu's men, and when priest Laminu saw that many of his people were dead, he began to flee. The Wadais, on seeing priest Laminu flee, pursued them, so priest Laminu ran, and the Wadais pursued him. When the Wadais saw that priest Laminu had left his own town and gone to another, they returned, burnt priest Laminu's whole town with fire, took the goods, and went back to their own country.

Priest Laminu, on seeing that the Wadais had returned to their own country, arose and called all his people, to come back to their own houses. But on their return the whole town was burnt with fire by the Wadais, so that not a single house was standing, and the Wadais had taken all the goods away. Priest Laminu and his people were very sad*), and did not know what to say; they hung their heads upon the

*) Lit. "their hearts were spoiled."

ground, and sat in their houses, not knowing what to do. But priest Laminu said to his people, "Let every one sweep his house, and remain there, till we may see what God will do." So all his people swept their houses and sat down there.

After this King Ibram remained in his town, without knowing that Laminu was watching his opportunity to kill him. Priest Laminu arose, and went to King Ibram, and said, "I helped thee ¹⁾ to drive all the Phula into their forests, that thou mightest remain in thine house, and I and thou were of one mind ²⁾; but to-day I know that, though I was sincere to thee, thou to me wast insincere ³⁾, and that, though I liked thee, thou didst dislike me: thou sentest a letter to the Wadais, that the Wadais should come and kill me, and yet expectedst that thou mightest sit down quietly. The Wadais came, drove me from my house, killed all my people, burnt my town with fire, and took all my goods away to their own country. When I saw that the Wadais were gone, I returned to my town, swept my ground, and sat down with my people that were left. To-day I and thou dissolve our friendship: I will see who may come and take thee out of my hand, when I am going to destroy thee." Then he seized King Ibram, and slew him before his soldiers ⁴⁾: not one of the soldiers helped him, although they saw King Ibram with their eyes, when priest Laminu murdered him in his own house.

When he was murdered, priest Laminu went into his house, and sat down there; then he called all the people, both those of his own town and those of King Ibram, and when they were come to his court, he said to them in the court, "Let every one who will follow me, tell it mé at once ⁵⁾, and I will hear it; and let every one who will not follow me, tell

¹⁾ That is to say, during the reign of Ibram's brother and father.

²⁾ Lit. "our word was one," i. e. we were agreed.

³⁾ Lit. "I held thee with one inside, and thou heldest me with two insides," i. e. I was what I professed, but thou wast double-hearted and hypocritical.

⁴⁾ Ali expressly states, that Laminu, on this occasion, came single-handed and without any soldiers, which shows what a daring man he was, and how much he was held in awe by the people.

⁵⁾ Lit. "in this place," or on the spot.

me, 'I do not follow thee,' and I will hear it too!" His people listened to the words of priest Laminu, and said to him, "We all follow thee: whatever thou likest, that we like, and whatever thou dislikest, we dislike." All the great men knew that priest Laminu had undertaken the government; and knowing this, they no longer called him (merely) Laminu, but Sheik Laminu: when they called him Sheik Laminu, all the people of the land knew that this priest had left the priesthood, and that the government of Bornu had come into his hand. After this there was none who any longer called him priest Laminu, but they only called him Sheik Laminu. I have been told¹⁾ that at that time the kingdom of Bornu passed into his hands.

c. Sheik Laminu as Sovereign.

I heard that, on entering upon the government, Sheik Laminu began his wars by attacking Katagum. As soon as the Phula of Katagum saw him, they did not stay to wait for him, but ran away, leaving behind every thing: cows, goats, sheep, and goods. When he had come to their Capital, he did not meet a single Pulo, but only cows, goats, sheep, and goods. He and all his soldiers dismounted at their Capital, and gathered the cattle together to kill them, so that they ate no food for three days, but beef. On the fourth day they got ready, arose from the Capital of Katagum, and started on the way to Kano. After having marched seven days, they alighted at the town of Gorgo, on the banks of a river. When they had waited there three days, they arose on the fourth, and continued to march towards Kano. Now there is a river of the name of Salamta where they cultivate every thing: king's corn²⁾, onions, yalo, and sweet potatoes, and here the Sheik alighted again and remained two days.

¹⁾ Lit. "they said, and I heard." With these words Ali declares, that what he here communicates is no longer taken from the stores of his own observation and experience, but was derived from his countrymen who left Bornu after him.

²⁾ Probably wheat.

After this the Kano-King saw them, and then he and all his soldiers prepared themselves, and went out, that the Sheik saw them. So the Sheik also and his soldiers prepared themselves, and when they had come to where the King of Kano was, he came near, and they met to begin the battle. When the battle had begun, the Sheik killed them, and they killed the Sheik ¹). The Sheik killed great numbers of them, so that they did not want to stay, but ran, the Sheik pursuing them. They went, and entered into their Capital; and having entered, they shut their gates. The Sheik, on seeing that they had shut the gates, went back, and alighted where he had been staying at first.

Then they slept, and next morning they prepared themselves, and started on the way to the town of Yakuba ²). On the fourth day of their march they reached the town of Yakuba, when the Sheik and his soldiers dismounted. Yakuba, on seeing them, sent a hundred horse to where the Sheik was, saying, "Go and see after them, whether the Sheik has really come to attack me, and then come back, and tell it me!" The hundred horsemen arose, but on coming to where the Sheik was, they did not go near him, for they were afraid, and went back to Yakuba, and said to him, "Thou wilt not be a match for the warriors whom the Sheik has brought against thee to-day." When Yakuba had heard their words, he called Captain Isa ³), and said to him, "When my men went to reconnoitre, they were afraid, and came back to me, saying to me that I shall not be a match for the warriors whom the Sheik has brought against me: now, Captain Isa, do thou take three hundred horse, and go to see after them to-morrow!" After Captain Isa had slept, he took three hundred horse in the morning, and went before them to where the Sheik was, who, on seeing them, called his slave, the little Barga, and his son Lageran, and sent them, saying, "Go and see after the men who are come to me, what they

¹) That is to say, his soldiers.

²) Yakuba was a celebrated Pulo priest and warlike Chief whose town, which seems now to have his own name, is one of the strongholds of the Phula in Central-Africa.

³) i. q. Jesus.

want of us; let them tell you what they want of us, and then come and tell me again!" When they went to the Phula, and met with them, and began the battle, the men of Yakuba killed (some) of the Sheik's men, but the Sheik's men would not flee. Priest Yakuba saw that they were fighting, but that none could put the other to flight. Yakuba was vexed; he prepared himself, and waited at home. The Sheik's son and his father's slave killed all the three hundred horsemen with whom Captain Isa had come against the Sheik upon their horses, and then took the horses, so that only three horses were left to return home to Yakuba.

On seeing them, Yakuba sent some one to the King of the Nyamnyam*), and when the King of the Nyannyam had heard Yakuba's message, he called all his people, who, after coming to him, prepared themselves three days, and called all their wives to come to them with their baskets. Then the King of the Nyamnyam arose, got ready, and went before, all his people following after him. On coming to priest Yakuba, he said to the King of the Cannibals, "Behold, flesh has come: prepare yourselves, and let us go to the place whence the flesh has come!" The King of the Cannibals listened to what priest Yakuba said, and they all arose, and went to priest Yakuba, both the women, and the men, and the girls. Priest Yakuba, on seeing them, prepared himself, and called all his people together, and they and the Nyamnyam all joined, and went to attack the Sheik. All the Sheik's soldiers, on seeing them, likewise arose, and marched on, so that they all met for an attack. When the attack commenced, the Nyamnyam began to kill the Sheik's soldiers, and then, when they killed one, they cut him up for meat, ere his life had quite left him: on catching a man, some cut off an arm, the man still standing, others cut off a leg, and put it into their bag, and again others cut off the head, and put it into their bag: on catching a man, they at once cut him up completely for meat, and both the women and the girls with their baskets collected the intestines into their baskets. So, likewise, on killing a horse, they cut it all

*) Nyamnyam means Cannibal: it is a general and not a proper name.

up for meat, even before its life had quite departed. The Sheik's men saw them fight: the battle which they had commenced in the morning at nine o'clock, they fought all the day, till it became night. When it was night, the Sheik and his people went and dismounted.

Then also the Nyamnyam returned and dismounted: the Sheik's men lay down, expecting to resume the fight on the following morning; but as they were lying, the Nyamnyam arose at night, and came back to attack the Sheik. Then the Sheik's soldiers, on seeing the Nyamnyam, began all to flee, and when the Nyamnyam saw this, they pursued them: the former ran, and the Nyamnyam did not leave off pursuing them, till it became day; nay, even after it had become day, the Nyamnyam did not want to leave them and to return. After they had pursued them for three days, the Sheik said to his soldiers on the fourth, "If we continue to flee¹⁾, these Nyamnyam will not let us reach home: let us return, and drive them back a little! if they do not go back, they will not let one man of us remain." His soldiers attended to the Sheik's word, and when Father Omar, his son, with the little Barga and Ali Tsarma, turned their horses and rode back, all the soldiers, on seeing them, likewise turned, and drove them²⁾ back one day: but as the Nyamnyam retreated, and the Sheik's men came to where the Cannibals had spent their last night, they saw human bones, heads, legs and arms which they had thrown away, after having gnawed them enough, so that not one of the Sheik's men, on seeing this, could proceed any farther, but left the Nyamnyam, turned back, and resumed their way home, none being able to stand it any longer; neither did the Nyamnyam follow them again, but returned to their own country.

The Sheik had been pursuing his march to his own country eleven days, during which time they always arose as soon as it was day, and after pursuing their march during the day, alighted in the evening in the following towns successively: Tsebag, Katsaule, Kaduwa, Gafeiye, Tshatsharam,

¹⁾ Lit. "because of this our fleeing."

²⁾ i. e. the Nyamnyam.

Adufia, Murmur, Tshagua; but when they arose in the last-mentioned town in the morning, and proceeded, a hunter saw them in his forest. On seeing them he went, and told it to a Pulo of the name of Dankaua, saying, "Behold, the Sheik who made war against thee before, from whom thou fledst, when thou sawest him, and to whom thou didst leave thy town; that he should not see thee: he started for Kano, and, as the Phula of Kano were not strong enough for him, they shut their gates against him; he, on seeing the gates shut, arose, and set out for the town of Yakuba; having come to Yakuba, Yakuba called the Nyamnyam, and, united with them, put the Sheik to flight, who ran away, and is now going to his country: I have seen them in the middle of the forest, and am therefore come to inform thee of it." Dankaua, on hearing the hunter's words, got ready, called all his men, and met the Sheik on his way. When the Sheik's soldiers saw Dankaua's warriors, not one man would stay, but they began to flee, and were pursued by Dankaua. Now there is a river at a Lare¹⁾-town, which river is large, into this river they went, and passed to the opposite side; but when Dankaua came, he stopped at the banks of the river: so the river prevented him from following the Sheik, and Dankaua turned back.

The Sheik and his soldiers spent the night on the banks of the river, and when it was day again, they arose and went to the Bode-town Gulugudgum. Then the Sheik was taken ill, and when they left Gulugudgum and entered the forest of Little Bode, the illness overpowered the Sheik: so they slept in that forest, and next morning they arose and went to Little Bode. Here the Sheik's soldiers said, "Let us remain here, on account of the Sheik's illness, and attend to him for two days!" but, having been there two days, on the third God took the Sheik away²⁾.

d. King Omar, the son of Sheik Laminu.

When he was dead, the soldiers buried the Sheik, and then the soldiers called his son, Father Omar, and said to

¹⁾ Lare is the name of a country.

²⁾ Lit. "God sought him."

him, "Father Omar, thy father has brought us to the war, and, having gone and been unsuccessful, we are returning home; but behold, God has sought thy father by the way, so that he did not reach home: now, as thou art the eldest amongst his sons, come, we will take thy father's sword, and hang it round thee, and do thou sit down upon thy father's couch!" So they took the sword, and hanged it round him, and also put his father's cap of sovereignty¹⁾ upon his head, and he sat in his father's room.

On the seventh day, when he had offered the seven days' sacrifice for his father, they got ready, and started for the Capital. On their way they usually arose in the morning after day-break, and, after marching the whole day, they alighted, and spent the night in the following towns successively: *Ngarbua*, *Gorotshi*, *Besege*, *Dagambi*, also *Kurnawa*, after passing the former Capital of Bornu, and then they came to his father's town "Kukawa of the Tsade"²⁾.

Here all the soldiers dismounted; Father Omar went and alighted at his own house, and all the soldiers went home, unbuckled their war-things from their bodies, laid them away, and sat down. Father Omar sat down in his own house, and not in his father's, till, after seven days, the priests assembled, came to him, and said, "Father Omar, the government will not be good for thee, except if thou dost as thy father did." Father Omar agreed to what the priests said. On a Friday his mother³⁾ washed him, and introduced him into his father's house. Then, he called his mother and all the other wives of his father, and when they came to him, he said to them, "Behold, no one ever disregards⁴⁾ what our Lord does: my father is lost, and I have sat down in my father's house; may all ye wives of my father follow my mother, and remain in my house, till we may see what our Lord will further do." His father's wives listened to what

¹⁾ answering to our "crown".

²⁾ Tsade is the well-known sweet-water lake, which by other tribes is also called Tshade, the final e being always pronounced.

³⁾ Kings' mothers are always of the greatest consequence in those countries.

⁴⁾ Lit. "passes by."

Father Omar said: they went and followed his mother, to remain in her son's house, and then King Omar abode in his father's house.

When they were all settled, and King Omar had reigned two years, he sent to King Ibram¹⁾. This King Ibram lived at Tsundr, and, on his father's death, he did not send his father's property to King Omar. So King Omar sent messengers to King Ibram, saying, "Go and tell him to send me the goods of his father who is dead." King Ibram sent King Omar's messenger back, and said to him, "Go and tell King Omar: 'To whom did he send his father's goods, when his father died? I shall not give him my father's goods: if he wants my father's goods, let him arise, and come and take them with his own hand!'" When King Omar heard the words of King Ibram, he was wroth, and sat down, saying, "Let him not be in a hurry: I will come, and take his father's goods with mine own hand." So he prepared himself, called all his soldiers, and said to them, "Go and get ready, I will go to King Ibram, and will take his father's goods with mine own hand." All his soldiers prepared themselves, and came to him; also all the Shoas and all the Koyams came to him. When they were all come, he arose, got ready, mounted his horse, and all these men followed him, as they started on the way to Tsundr, and set out against King Ibram: after they had marched five days, King Ibram heard tidings respecting them.

Then, as they²⁾ were getting up, to encounter them³⁾ on the way, King Ibram's younger brother, whose name was Prince Baba, and who wanted to take the kingdom from his elder brother, without his knowing it, said to his elder brother, "Brother, do thou sit still, and give me two hundred horse, that I may meet them, and when I have seen them, and we are no match for them, I will come back and tell

¹⁾ This Ibram, King of Tsundr, or Dzundr, or Zundr, was a vassal of the Kings of Bornu, and has, of course, nothing in common with the Bornu King Ibram whom priest Laminu murdered, except the name.

²⁾ viz. King Ibram and his people.

³⁾ viz. King Omar and his army.

thee, that we may run and leave the town to them." His elder brother was foolish: he did not know that his younger brother wanted to kill him, and to take his kingdom. King Ibram gave his younger brother soldiers with two hundred horses. So Prince Baba took the two hundred horse, and marched towards King Omar, and when he had come near him, King Omar, on seeing him, said, "Is King Ibram going to make an attack?" but when his soldiers had got up to encounter them, Prince Baba, on seeing the soldiers of King Omar, dismounted from his horse, and said, "I am not come to King Omar in order to fight, I am going over to him," and thus he sent King Omar's soldiers back. When they were come to King Omar, they said to him, "The Prince who is coming to thee, does not come to thee in order to fight, but he says that he is going over to thee; he sent us to thee, saying that whatever thou likest, he likes, and what thou dislikest, he dislikes."

King Omar, on hearing what his soldiers said, called some one, and sent him to Prince Baba, saying, "Go and tell Prince Baba, that, as he says he has gone over to me, he may come to me, and that there will be no dispute between me and him." King Omar's messenger went, and said to Prince Baba, "Prince Baba, King Omar calls thee, for thou didst not come to him in order to fight, but in order to go over to him: now come to him, for he has heard thy message, and says that there will be no dispute between thee and him: come, and let us go to him!" Prince Baba arose, mounted his horse, likewise all his soldiers arose, and mounted their horses, and so Prince Baba came before King Omar. King Omar, on seeing Prince Baba, gave him the kingdom, saying, "Prince Baba, dismount from thy horse, and let all thy men dismount! As thou sayest that thou wilt go over to me, and as thou didst rise and come to me, I like thee, and give thee the kingdom of thy brother: stop, to-morrow I will war against thy brother, for I am come to take the goods of his father which he did not give to me, and concerning which he said that I must come and take them with mine own hand." So they slept, and the following morning all the greatest soldiers came to King Omar, and said to

him*), "Thou hast brought us against King Ibram, and now give us the Koran, and let us swear that, when our eyes see King Ibram, we may catch him by the hand, and give him to thee!" King Omar took the Koran, and when all the greatest soldiers had come, one by one, and sworn on the Koran, King Omar got ready against King Ibram.

King Ibram, on hearing the tidings that his younger brother, Prince Baba, had gone over to King Omar, and that King Omar had given him the kingdom, called all the men of his town, and said to them, "Ye great men of the town, when we heard that the army of King Omar was coming against us, and when King Omar was approaching us, my younger brother said to me, 'Brother, give me two hundred horse, that I may encounter this army, and when I see that we are not equal to them in strength, I will return to tell it to thee;' and I gave him two hundred horse; but when he had gone, he went over to King Omar, and I hear them say that King Omar has given him the kingdom; therefore hear ye all my word: whoever will follow King Omar, let him go to King Omar, but let every one who will follow me, prepare himself, for I have heard that, all the greatest soldiers of King Omar have taken an oath that, on seeing me, they will seize me by the hand, and give me up to King Omar: I shall not sleep in this town to-night; let every one who will follow me, follow, and every one who will not follow me, with him I have nothing to do." So King Ibram took all his men, left the town, set out, and went to the town of Kantshi.

Then, on the very next morning, King Omar, and all his soldiers, and Prince Baba, got ready, and the latter led them to his home Tsundr. On their arrival, King Omar did not meet King Ibram in Tsundr, for they had set the town on fire, burnt Tsundr, and gone farther. Then Prince Baba said to King Omar, "I know where my brother has gone: come, I will take you there!" so he went before, and King Omar with his soldiers followed him. Prince Baba went

*) Hereby they seem to intend to guard against a possible intrigue of Prince Baba's.

in front, and on reaching the town of Kantshi, he stopped his horse, and said to King Omar, "Behold, here I show thee the town to which my elder brother went, and which he entered." King Omar listened to the Prince's word, and all the soldiers completely surrounded the town, and stood still with their horses. Then, as King Ibram saw them, he was wroth, arranged all his slaves on horseback, and then all the soldiers who followed him, as well as he himself, got ready, and they began to march out. When they came to the gate, they opened it, and on coming out and standing still, King Ibram said, "Thou, King Omar, camest to war against me, and, on seeing thee, I was afraid of thee, left my town to thee, and fled; and yet, after coming to the town of the Kantshi King, thou pursuedst me, and camest after me, intending to take me: now if thou wilt take me, as I leave before thy very eyes, I will see the man who would attempt to follow me, and to come and take me." Thus saying, King Ibram placed all his soldiers in front, in the sight of King Omar, and turned his face Westward. On seeing this, an old soldier said to King Omar, "King Omar, thou puttest this King Ibram to flight in his home, he left his house to thee, and fled to abide in the Capital of another King; but when thou pursuedst him, and camest for the purpose of taking him, he, on seeing thee, prepared himself and all his soldiers, and then they came, opened the gate, and stood up; he, a man who had left his town to another, and come into another town, said to thee who camest in order to take him in the other town, 'I will see, what man will follow me, and come and take me!' and now he turns his face to the West, puts his soldiers in front*), and leaves: — do not interfere with him! this man would do something bad, if thou wert to interfere with him: let him alone, that he may depart!" King Omar attended to the words of the old soldier; not one of his men went after Ibram: they all saw him, as he departed.

When King Ibram was gone, King Omar's men gathered

*) viz. in a manner, as if he were determined to protect his soldiers, instead of being protected by them.

together the people, and every thing that was property in the Capital: the women, the children, the men, both small and great, the cows, the horses, the camels, the asses, the bullocks of burden, the sheep, the goats, the fowls, the cloth, the copper-money; then they chained the people together, and started for their own country, where they arrived after a five days' journey. Then the whole town rejoiced, saying, "King Omar has prospered." Now this is the first war which he made during his reign.

One day the tidings came to him, that King Ibram had entreated the Phula, saying, "Please to come and help me, that we may go and take Kugawa Buni!" and that the Phula had granted his request, prepared themselves, and come to him, and that he had risen, taken the lead, and was marching against Kugawa Buni: whereupon the King, Father Omar, called all his soldiers together, and said to them, "There are tidings which I have heard: I heard it said that King Ibram was bringing an army of Phula against Kugawa Buni¹⁾: so prepare yourselves, and to-morrow we will all go, and see those Phula with our own eyes!" King Omar's soldiers attended to his words, returned to their houses, and next morning they got ready, and all came back to him. Then he arose, prepared himself, and led them to Kugawa Buni, and, after their arrival, the Phula also came there. When King Omar and the Phula met, and commenced a battle, the Phula were not a match for the army: King Omar's soldiers killed multitudes of Phula, the Phula could no longer stand, but began to flee. Then the soldiers of King Omar pursued them, but the Phula continued their flight, and would not stay. When King Omar and his soldiers had chased the Phula, he returned, called his soldiers, and went back to his own town. After this he did no more send out an army to any other place, till Amade²⁾ was lost from Kugawa on the Tsade, in the fortieth year of his age. People who after me came to

¹⁾ This was a large town of Bornu, but not the Capital at the time here referred to.

²⁾ This is a Bornuese who has only been about ten years in Sierra Leone, and who was Ali Eisami's informant on the present subject.

Sierra Leone, at this present time, informed me that they left Father Omar on the throne in Bornu. — One youth who arrived lately ¹⁾, and is a soldier in the King's house ²⁾, says that King Ibram came back to his town Tsundr, after King Omar, who had driven him away, returned to his own country, and that he drove his younger brother, Prince Baba, whom King Omar had installed and left as King, from his house, so that he had to flee to another town, and that then he himself entered and dwelled again in his own house: so it was, when he became a slave, says the soldier. — This is finished.

9. A Biographical Sketch of Ali Eisami Gazir.³⁾

In the town of Magriari Tapsoua, there was a man, named Mamade Atshi, son of Kodo ⁴⁾, and he was my father. He was already a priest when he went and sought to marry my mother: so when their great people ⁵⁾ had consulted together, and come to a mutual understanding ⁶⁾, my father prepared himself, sought a house, and the time for the wedding was fixed, which having arrived, my mother was married, and brought into my father's house. After they had been living in their house one year, my elder sister, Sarah, was born, next my elder brother Mamade ⁷⁾, and after him myself; next to me, my younger sister Pesam, and then my younger sister Kadei were born; on their being born, our mother did not bear any more. As to myself, I was put to school when I was seven years of age. Then my younger

¹⁾ i. e. about 1849.

²⁾ This means in the Barracks of Freetown. — He is the individual referred to in the Preface to the Grammar.

³⁾ His portrait is prefixed to the Grammar.

⁴⁾ She was his mother, see § 126.

⁵⁾ i. e. the parents and other grown up members of their respective families.

⁶⁾ Lit. "when they had joined their heads and laid down their words in one and the same place."

⁷⁾ i. e. Muhammad.

sister Kadei and mine elder brother Mamade died, so that only three of us remained, of whom two were females and I alone a male. When I had been reading at school till I was nine years of age, they took me from school, and put me into the house of circumcision; and after passing through the rite of circumcision, I returned to school, and having remained there two years longer, I left off reading the Koran. When I left off reading the Koran, I was eleven years old.

Two years later, there was an eclipse of the sun¹⁾, on a Saturday, in the cold season. One year after this, when, in the weeding time, in the rainy season, about two o'clock in the afternoon, we looked to the West, the Kaman-locusts were coming from the West, forming a straight line (across the sky), as if one of God's thunder-storms were coming, so that day was turned into night. When the time of the locusts was past, the famine Ngeseneski took place, but did not last long, only three months. After it, the pestilence came, and made much havock in Bornu, completely destroying all the great people. Next, the wars of the Phula came up. In the rainy season the Phula put to flight the Deia King with his family, and, as they were coming to our town, my father said to me, "My son, times will be hard for you: this year thou hast been nineteen years of age, and though I said that, when thou art twenty, I will seek a girl for thee, and let thee marry, — yet now the Phula have unsettled the land, and we do not know what to do: but what God has ordained for us, that shall we experience." When the guinea-corn which we were weeding had become ripe, and the harvest was past, the Phula roused both us and the Deiaese, so we went, and remained near the Capital, till the Phula arose and came to the Capital, on a Sunday, about two o'clock in the afternoon. When they were coming, the Commander went out to encounter them; but, after they had met and been engaged in a battle till four o'clock, the Commander's power was at an end. The King arose, passed out through the East-gate, and started for Kurnoa. Then the Commander left the Phula, and followed the King; on seeing which, all the

¹⁾ Lit. "they caught the sun" or the sun was caught.

Phula came and entered the Capital. After they had entered, the tidings reached us about seven o'clock in the evening. When the tidings came, none knew where to lay their head. On the following morning, a great priest of the Phula said to us, "Let every one go and remain in his house, the war is over: let all the poor go, and each cultivate land!" Then my father called his younger brother, and we arose and went to our town; but when we came, there was nothing at all to eat. So my father called my mother at night, when all the people were gone, and said to her, "This our town is ruined¹⁾; if we remain, the Phula will make an end of us: arise, and load our things upon our children!" Now there was a town, Magerari by name, which is subject to the Shoas; and the Phula never meddle with any place that is subject to the Shoas. So we arose, and went to that town; but when we had lived there one year, the King went, turned the Phula out of the Capital, and went in himself and abode there.

About one year after this event, when my father had died, as it were to-day, at two o'clock in the afternoon, and we had not yet buried him, intending to do so next day, then we slept, and on the following morning, my mother called me, and my elder and my younger sister, and said to us, "Live well together, ye three; behold, your father lies here a corpse, and I am following your father." Now there was just a priest with us who said to my mother, "Why dost thou say such things to thy children?" but my mother replied to the priest, "I say these things to my children in truth." Then she called me, and I rose up, went, and sat down before her. When I had sat down, she said to me, "Stretch out thy legs, that I may lay my head upon thy thighs." So I stretched out my legs, and she took her head, and laid it upon my thighs; but when the priest who was staying with us saw that my mother was laying her head upon my thighs, he arose, came, sat down by me, stretched out his legs, and took my mother's head from my thighs, and laid it upon his own. Then that moment our Lord sought²⁾ my mother.

¹⁾ Lit. "is no longer a town."

²⁾ i. e. took away.

After this there came tears from mine eyes, and when the priest saw it, he said to me, "Let me not see tears in thine eyes! will thy father and thy mother arise again, and sit down, that thou mayest see them, if thou weepest?" I attended to what the priest said, and did not weep any more. With the corpse of our father before us, and with the corpse of our mother before us, we did not know what to do, till the people of the town went and dug graves for both of them, side by side, in one place, and came back again, when we took the corpses, carried and buried them, and then returned.

After waiting two months at home, I took my younger sister, and gave her to a friend of my father's in marriage, my elder sister being already provided with a husband. On one occasion I got up after night had set in, without saying any thing to my little mother¹⁾, took my father's spear, his charms, and one book which he had, set out on a journey, and walked in the night, so that it was not yet day when I reached the town of Shagou, where there was a friend of my father's, a Shoa; and, when I came to the dwelling place of this friend of my father's, they were just in the place for prayer. When I came to him, and he saw me, he knew me, and I knew him. I having saluted him, he asked me, "Where is thy father?" I replied to him, saying, "My father is no more, and my mother is no more, so I left both my elder and my younger sister, and came to thee:" whereupon he said to me, "Come, my son, we will stay together; thy father did do good to me, and now since he is no more, and thou didst like me and come to me, I also like thee: I will do to thee what I do to my own son."

After I had been there about three years, I called a companion, saying, "Come and accompany me!" for I had a friend in a town of the name of Gubr. The youth arose, and we started together, but as we were going towards the town of Gubr, seven Phula waylaid us, seized us, tied our hands upon our backs, fettered us, put us in the way, and then we

¹⁾ The "little mother," in polygamy, is any of one's father's wives who is not at the same time one's real mother. — Ali's father had one more wife, besides Ali's mother.

went till it became day. When it was day, both they and we became hungry in a hostile¹⁾ place, the land being the land of Ngesm. In this place we sat down, and ate the fruit of a certain tree called Ganga, till it became dark, when they took us again, and carried us to the town of Ngololo to market. On that day Hausas bought us, took us into a house, and put iron fetters on our feet; then, after five days, we arose, and were twenty-two days, ere we arrived in the Hausa land. When we arrived, we went to a town called Sangaya, where there are a great many dates. In this town we remained during the months of Asham, Soual, and Kide; but when only three days of the (month of) Atshi were passed, they roused me up, and in a week we came to the Katsina Capital, where they slew the Easter-lamb, and after five days they rose again, and we started for Yauri. After marching a fortnight, we arrived at the Yauri Capital. Here the Hausas sold us, and took their goods, whilst Bargas bought us. The Bargas roused us up, and when we came to their town, the man who had bought me, did not leave me alone at all: I had iron fetters round my feet, both by night and by day. After I had stayed with him seven days, he took me, and brought me to the town of Sai, where a Yoruban bought me.

The Yoruban who bought me was a son of the Katunga King; he liked me, and called me to sit down before him, and, on seeing my tattoo-marks, he said to me, "Wast thou the son of a King in your country?" To this I replied, "My father, as for me, I will not tell lies, because times are evil, and our Lord has given me into slavery: my father was a scholar." Then he said, "As for this youth and his father, his father must have been a fine man; I will not treat him ill²⁾;" and so he kept me in his house. In this place I remained a long time, so that I understood their language. After I had been there four years, a war arose: now, all the slaves who went to the war, became free; so when the slaves

¹⁾ Lit. "unliking, or disliking" which must mean either "untoward," "sterile," or "hostile." The latter seems here to be intended, as they waited till they could march under cover of night.

²⁾ Lit. "I will not behold him with an evil eye."

heard these good news, they all ran there, and the Yorubans saw it. The friend of the man who had bought me, said to him, "If thou dost not sell this slave of thine, he will run away, and go the war, so that thy cowries will be lost, for this fellow has sound eyes." Then the man took hold of me, and bound me, and his three sons took me to the town of Atshashe, where white men had landed; then they took off the fetters from my feet, and carried me before them to the white people, who bought me, and put an iron round my neck. After having bought all the people, they took us, brought us to the sea-shore, brought a very small canoe, and transferred us one by one to the large vessel.

The people of the great vessel were wicked: when we had been shipped, they took away all the small pieces of cloth which were on our bodies, and threw them into the water, then they took chains, and fettered two together. We in the vessel, great and small, were seven hundred, whom the white men had bought. We were all fettered round our feet, and all the stoutest died of thirst, for there was no water. Every morning they had to take many, and throw them into the water: so we entreated God by day and by night, and, after three months, when it pleased God to send breezes, we arose in the morning, and the doors were opened. When we had all come on deck, one slave was standing by us, and we beheld the sky in the midst of the water.

When I looked at the horizon, mine eye saw something far away, like trees. On seeing this, I called the slave, and said to him, "I see a forest yonder, far away;" whereupon he said to me, "Show it to me with thy finger!" When I had shown it to him, and he had seen the place at which my finger pointed, he ran to one of the white men who liked me, and would give me his shirts to mend, and then gave me food, he being a benefactor; now, when the slave told it him, the white man who was holding a roasted fowl in his hand, came to me, together with the slave. This slave who understood their¹⁾ language, and also the Hausa²⁾, came and

¹⁾ i. e. the Spaniards'.

²⁾ which Ali likewise speaks a little.

asked me, saying, "Show me with thy finger what thou seest, that the white man also may see it!" I showed it, and when the white man brought his eye, and laid it upon my finger, he also saw what I pointed at. He left the roasted fowl which he held in his hand and wanted to eat, before me, and ran to their Captain. Then I took the fowl, and put it into my bag. All of them ran, and loaded the big big guns with powder and their very large iron. We, not knowing what it was, called the Hausa who understood it, and said to him, "Why do the white men prepare their guns?" and he said to us, "What thou sawest were not trees, but a vessel of war is coming towards us." We did not believe it, and said, "We have never seen any one make war in the midst of water;" but, after waiting a little, it came, and when it was near us, our own white men fired a gun at them¹); but it still went on. When the white men with us had fired a gun nine times, the white man of war was vexed and fired one gun at our vessel, the ball²) of which hit the middle mast with those very large sails³), cut it off, and threw it into the water. Then the white men with us ran to the bottom of the vessel, and hid themselves. The war-chief, a short man, of the name of Captain Hick,⁴) brought his vessel side by side with ours, whereupon all the war-men came into our vessel, sword in hand, took all our own white men, and carried them to their vessel. Then they called all of us, and when we formed a line, and stood up in one place, they counted us, and said, "Sit down!" So we sat down, and they took off all the fetters from our feet, and threw them into the water, and they gave us clothes that we might cover our nakedness, they opened the water-casks, that we might drink water to the full, and we also ate food, till we had enough. In the evening they brought drums, and gave them to us, so that we played till it was morning. We said, "Now our Lord has taken us out of our slavery," and thanked him. Then

¹) i. e. the crew of the man of war.

²) Lit. "the stone."

³) Lit. "clothes."

⁴) I wrote this name from Ali's pronunciation, and so I am not quite sure whether it is correct: it might also be Heck, or Hicks, or Egg.

came a white man, stood before me, and, after looking at me, slapped both my cheeks, took me to ¹⁾ the place where they cooked food, and said to me, "Thou hast to cook, that thy people may eat." So I cooked food, and distributed the water with mine own hand, till they brought us and landed us in this town, where we were a week in the King's house ²⁾, and then they came and distributed us among the different towns.

We went and settled in the forest ³⁾, at Bathurst. We met a white man in this town whose name was Mr. Decker, and who had a wife, and was a reverend priest. On the following morning we all went, and stood up in his house, and having seen all of us, he came, took hold of my hand, and drew me into his house, and I did not fear him; but I heard inside the house that my people without were talking, and saying, "The white man has taken Ali, and put him into the house, in order to slaughter him ⁴⁾." So I looked at the white people, and they looked at me. When the white man arose and went to the top of the house, I prepared myself, and thought, "If this white man takes a knife, and I see it in his hand, I will hold it;" but the white man was gone up to fetch shirts, and trowsers, and caps down. On coming down, he said to me, "Stand up!" So when I stood up, he put me into a shirt, put trowsers over my legs, gave me a jacket, and put a cap upon my head. Then he opened the door, and when we came out, all our people were glad. He called a man who understood the white man's language, and said to him, "Say that this one is the chief of all his people ⁵⁾;" then the man told me so. When they carried us to the fo-

1) Lit: "took hold of me, drew me, carried me to the place where they cook food, put me down, and said to me."

2) i. e. in the buildings erected in Freetown for the reception of the liberated slaves, when they are brought in by the cruisers.

These buildings are now commonly called the "Queen's yard," by the people of Freetown.

3) As the neighbourhood of Bathurst still was in those days.

4) Many Negroes believed, on being shipped in slave vessels, that the white men were Cannibals who had almost eaten up their own countrymen, and now came to fetch black men to gratify their appetite for human flesh.

5) From this time Ali was for many years a constable.

rest the day before, my wife followed after me; and on the day after our arrival¹⁾ the white man married us, and gave me my wife, so we went and remained in the house of our people.

The white man was a benefactor, and he liked me. But, after a few days, his wife became ill, so we took her, and carried her to the town of Hog-brook²⁾; and then the illness exceeded her strength, and our Lord sought her. After this he arose in our town, and we took his things, and carried them to Freetown, where he said to us, "Go, and remain quiet; I go to our own country, not knowing whether I shall come back again, or not." Then he shook hands with us, bid us farewell, and went to their own country.

Until now our Lord has preserved me, but "God knows what is to come³⁾," say the Bornuese. I also heard the great men say, "What is to come even a bird with a long neck cannot see, but our Lord only." — This is an account of what I experienced from my childhood till to-day, and what I have been telling thee is now finished.

¹⁾ When I wrote the Preface to the Grammar, I was under the impression that Ali was married the day after his arrival in Sierra Leone, instead of, as this passage shows, after his arrival in Bathurst. Consequently he was landed in Sierra Leone a week earlier than is stated in the Preface to the Grammar.

²⁾ Now called Regent-town.

³⁾ Lit. "the things of the front, or what is before."

VOCABULARY.

(Abbreviations: *s.*, substantive; *a.*, adjective; *v.*, verb; *pr.*, pronoun; *ad.*, adverb; *conj.*, conjunction; *Conj.*, Conjugation; *sing.*, singular; *pl.*, plural; *n. a.*, noun of action; *Gen.*, Genitive; *Dat.*, Dative; *c.*, cum, = with; *comp.*, compare; *intr.*, intransitive; *trans.*, transitive; *lit.*, literally.)

A.

ába, or *abá*, *s.* 1) father. It is also used in addressing males generally, so that even little boys may be addressed with “*ába ganá*,” and a father may thus address his own son. When used in addressing any one, *aba* is frequently prefixed to the proper name, *e. g.* *ába Áli*; but if the proper name is not used, you either say *abáni*, or *abá kōa*. — *Wu níró ába* (or *nemabá*) *ntšískī*, means, “I acknowledge thy superiority,” or simply, “thou art right.”

2) uncle, *viz.* the father’s brother, *comp.* *rífā*.

ába ganá, the father’s younger brother.

ába kīra, the father’s elder brother.

abáma, *a.* belonging to a father; *e. g.* *táta abáma*, as opposed to *táta ngénī*, a fatherless child.

abánġin, *v.* 1) I become a father, am a father.

2) I honour, obey, treat as a father, *c. Dat* and *Acc.*; *e. g.* *ni abánġmmō* or *abánġmġa abánġmġa?* dost thou honour thy father as such?

abáwa, *a.* having a father.

áber, *s.* a spotted serpent, about nine feet long, and as thick as a man’s thigh. If you tread on its head, it may not mind it, but if you tread on its tail, it will rise and bite. Its bite is fatal.

ádam, *s.* the name of Adam, man.

ádam ganá, *lit.* "little Adam" = son of man, man.

āđemtéskin, *v.* I consider, reflect. It is properly the Reflective Conj. of the obsolete *āđémgin*.

āđemma, and *āđemta*, *s.* reflection.

áđia, *s.* punishment. *áđia adlūgin*, *c. Acc.* I inflict punishment, I punish.

áđiāma, *s.* one who inflicts punishment.

adlīgata, *a.* punished, despised.

áđim, *s.* eunuch: *áđimmō yākéskin*, I make one a eunuch.

ādlimgin, *v.* I become a eunuch; also: I make one a eunuch.

ādlimgata, *a.* made a eunuch, unmanned.

adlūgin, *v.* I punish, Conj. III. *adlūteskin*, I am punished, am in a state of punishment.

adlūia, *s.* (Arabic) ink.

ádugusō, or *kū adūgusō*, or *kōadlūgusō*, and even *koágusō*, *ad.* till to-day; *e. g.* *ádugusō wu kásuāwa*, I was ill until to-day.

adlūngin, *v.* I pray for one, or bless him *c. Dat.*; *e. g.* *tatānirō adūgósķō*, I blessed my son. Conj. II. *adūgeskin*, *id.*, *e. g.* *állā andirō adūsagei*, God has blessed us.

ádurun (from: عَدَرَ, *excusavit*) *s.* what is excused, not examined into, not punished; *e. g.* *bántse ádurun*, his blood shall not be avenged.

áfi (also *ápi* and *ábi*), *pr.* which? what? *áfima bágō*, not any thing, nothing; *áfima kómbubē bágō*, not any food.

áfigei, *ad.* why? wherefore? how?

áfirō, *ad.* why? wherefore? for what purpose? from what cause?

ágar, *s.* a stick or rod of the thickness of a thumb, or a little thicker.

āgelábgata, *a.* troubled, harassed.

āgelámgin (*ši āgeláptšin*) *v.* I trouble, harass. Conj. III. *āgeláptéskin*, I have trouble, am in trouble.

āgelápte, *n. a.*, the act of troubling, harassing.

āgeláptema, *s.* one who troubles.

āgémgin, (*ši āgémšin*) *v.* I judge, decree, order; *e. g.* *áfiyāye*

állayē āgámēsagenāté šitemū ruiyen, what God has decreed for us, that we shall see, *i. e.* experience.

ágō, *s.* thing, something.

ágō ngáfobē, any thing future, the future.

ágō fúgubē, any thing past, the past.

ái, *ad.* verily, truly, really; *e. g.* *ái wúma pērōnéngō*, verily I am thy daughter.

áki, *s.* duty, custom.

al, *s.* manner, mode, custom, habit, peculiarity, way, fashion.

alahásar, *s.* the hour for prayer, about three o'clock p. m.

alákte, *n. a.* the act of creating, creation.

álakte, *n. a.* the act of turning, fanning.

alákte_{ma}, *s.* creator, maker; also: *álla alákte_{ma}*, *id.*

álakte_{ma}, *s.* one who turns, fans.

álakterám, *s.* an instrument for fanning.

álal, *s.* 1) any thing which may be eaten, which is not *áram*;

2) any thing or any person allowed, lawful: *kámū álal*, a lawful wife; *táta álal*, a legitimate child.

álam, *s.* (from عَلَمٌ) 1) banner, standard, ensign, flag. It usually consists of from five to ten long slips of cloth, about a foot in width, fastened to a pole about twelve to eighteen feet long.

2) The banner-bearer, the flag-officer.

3) The "*álam méogu nduri meibē*," or the twelve Regiments of which the king's army consists, have each an *álam* of their own. The following are the names of these Regiments:

álam keigammābē, the Regiment of the Generalissimo, consisting of at least 1000 horse.

álam yérimābē, the Regiment of the Commander who is second in rank, consisting of 1000 horse.

álam fúgumābē, the Regiment of a Commander who is always in front of the army and has to perform the reconnoitring, numbering about 500 horse.

álam tsárma kúrābē, Regiment of a Commander whose office it is to make the first attack upon the enemy

(*tsárma* = drawing, viz. into battle), and numbering from three to five hundred horse.

alam tsárma ganábē, Regiment of a Commander who follows the "*tsárma kúra*" in battle, and takes his place in his absence. It also has from three to five hundred horse.

alam kázalmábē, a Regiment of about 200 horse.

alam lúntimábē, likewise a Regiment of about 200 horse.

alam bagárimábē, a small Regiment of about 100 horse.

alam galádimábē, a Regiment levied in the Western dependencies of Bornu, and consisting of about 1000 horse.

alam šétimábē, a Regiment levied in the Eastern dependencies of Bornu, and consisting of about 1000 horse.

alam lifulāma, the Regiment of a Commander who has the right of blowing a certain silver (*lifula*)-trumpet; it has about 500 horse.

alam yárimábē, a Regiment consisting of about 300 horse.

alángin, v. (*ši aláktšin*), I create, make (used of God only).

alángin, v. (*ši aláktšin*), 1) I turn, turn over (e. g. a pancake); comp. *kálángin*. Conj. II., I turn to, upon. Conj. III., I turn myself, I turn myself head over heels.

2) I fan, winnow (e. g. corn).

albárū, s. (from بارت) powder.

álega, s. 1) the act of creating, making; creation; — *álega ál-lábē*, God's creation; — *álega díníábē*, the creation of the world.

2) created beings, creatures: — *álega allabéte ngásō: kámnyin, búndin, nigúdon, búnin*, all God's creatures: man, beasts, birds, fish.

alfákī, s. (from ⁵فقيه, juris consultus religionis et rerum divinarum) a Priest of first rank.

alfátera or *alpátera*, s. also: *kórō alfátera*, a mule.

alfótia, s. thanksgiving, blessing. — *alfótia gónġin*, I return thanks (?).

algāma, s. corn, wheat — *kālā algāmabē*, an ear of corn.

álin, s. a plant from which a blue is obtained like indigo, blue colour. — *álinġin dálġin*, I dye blue.

állā or *állā*, s. God.

állā tilórō, for God's sake.

állā logónġin, I pray to God.

állō, s. (from ⁵⁰آ pl. ⁵⁰ألواح tabula lata, sive lignea, sive ossea), also: *állō karáterām*, or *állō karátibē*, a tablet of wood on which children learn to read and write, corresponding to our slates.

almákarifū, s. (Arabic) the prayer-hour, at seven o'clock p. m.

alpátera, see *alfátera*.

altsátša, s. frog.

altsífar, s. the hour for prayer, about two o'clock p. m.

altšima, or *aldzima*, s. Friday, the Muhammadan Sabbath (from ⁵⁰يوم الجمعة).

ām, or *hām*, s. (the plur. of *kām*), people, relatives, family, companions; e. g. *pérōá mántseġa tségā*, she follows the girls, her companions.

āmárġin, v. I will, consent, agree c. Acc. and Dat.; e. g. *logóntsuro* or: *logóntseġa āmárġi*, I consent to his request; *širō* (not: *šġga*) *āmárġi*, I agreed with him. *āmarnógō!* please! allow! excuse! *állā āmártšia*, D. v. (*Deo volute*). Conj. II. c. Dat. id.

ámāse, a. cold.

ámġin, or *hámġin* (*ši ámtšin*), v. 1) I grow cold, I cool, I am cold. Conj. IV., I make cold, I cool (trans.).

2) I heal (intr.), become well; e. g. *kábū ġandwāma šim kámtšī*, in a few days the eye was healed.

ámġin (*ši áptšin*), v. I lift up. Conj. II. and IV., I help one to lift up something; Conj. III., I break up, rise, start, depart, set out on a journey.

ámpā, s. 1) mindfulness, attention, care.

2) support, maintenance, subsistence; *e. g.* *kidā āmpābē*, a profession, an employment to earn one's livelihood.

āmpāma, *s.* guardian, keeper.

āmpāngin, *v.* I mind, attend to, care for, guard, keep.

āmpāram, *s.* place where any thing is kept; *e. g.* *āmpāram dābē*, meat-safe.

āmpāte, *n. a.* the act of minding, guarding.

āmpātema, *s.* guardian, keeper, attendant.

āndi, *pr.* we. — *āndisō* or *āndi ngāsō*, all of us.

āṅem, *s.* South: *āṅemnyin*, in the South; *āṅemmō*, toward the S., southward; *āṅem-potē*, South-West; *āṅem-gedī*, South-East.

āntēlesge, *s.* a bolster stuffed with cotton and laid on the horse's back, before the saddle is put on; comp. *kantārgī* and *fūrūdu*.

āntēlesgema, *s.* the maker of such bolsters.

āntsā, *s.* thing, implement, instrument, effects, personal luggage; *e. g.* *āntsā krīgibē*, war-instruments; *āntsā kulōbē*, agricultural implements; *āntsā nēmbē*, furniture.

āngal, *s.* sense, wisdom, prudence, mind; meaning, signification.

āngālṅin, and *āngaltiskin*, *v.* I act wisely.

āngalwa, *a.* wise, prudent, clever, sensible.

āngāra, *s.* denial.

āngārāma, *s.* one who denies.

āngārṅin and *āngérṅin*, *v.* I deny, disown; *e. g.* *mānāntsurō*, or *mānāntsegā āngārṅī*, I denied his word; *kāmmō* (not: *kāmgā*) *āngārṅī*, I denied somebody.

āngārte, *n. a.* the act of denying, denial: *nā āngārṅibē bāgō*, there was no room for denial.

āngārtema, *s.* one who denies.

āngin, *v.* (*ši āktsin*), I clear my throat.

āngin, *v.* (*ši ātsin*), 1) I stretch out, hold out, (*e. g.* the hand);

2) unfold, open; *e. g.* *būtsi āngin*, I open a mat. Conj. II. and IV., I stretch out or reach something to somebody.

Conj. III. *āteskin*, I stretch myself.

ārāḍe, *s.* lightning: *ārāḍe kolōtsi*, there is lightning.

áram, *s.* (from A: حَرَامٌ) 1) any thing that may not be eaten, any thing prohibited; *e. g.* *dā pērbē áram*, horse-flesh is *áram*, or may not be eaten.

2) illegal, unlawful; *e. g.* *táta áram*, an illegitimate child, a bastard.

3) abomination, detestable thing; *e. g.* *mei áte ágō tséde-nāté áram*, what this king has done (*viz.* incest) is an abomination.

árasge, *six*.

árasgen, *sixteen*.

áre, or *aré!* *sing.*, *árogō!* *pl.*, come! — a defective verb, used only in the Imperative.

argáláfū, *s.* caraway-seed, or cumin. There are two kinds of it in Bornu, one black, and the other red or brown.

árgalam, *s.* 1) pen, made of the stalks of guinea-corn.

2) the ear of a horse: *árgalam pērbē*, (never *súmō pērbē*).

árgalamvrám, or *tšénū árgalamvrám*, *s.* penknife.

árgata, *a.* dried, dry.

árgem, *s.* guinea-corn, used for food. Of this there are two kinds in *Gázir*, *viz.* *árgem máttū*, of a white colour, and *árgem mórō*, of a red colour.

áril, *s.* (Arabic?) silk.

armalán, *s.* (Arabic?) the tenth month, in which the *ášām*, or *fastis* kept.

árnigin, *v. intr.* to dry, become dry. Conj. III., I dry myself.

Conj. IV. I dry, make dry, *c.* Acc.

ársāse, *s.* pistol.

árte n. a. the process of drying.

árterám, *s.* place for drying.

ártsekī, *s.* luck, fortune: *álla ártsekī beiantse!* may God give thee good luck!

ártšínōma, *s.* a military officer, subject to the Yerima.

ášām, *s.* fast: *ášām tsúmgin*, I keep a fast, I fast; *ígúmorī ášāmbē*, fast-festival, *i. e.* the festival following the great annual fast.

ášar, *s.* a portion of a book, consisting of three *kúmsa*.

ašer, *s.* loss.

ašérin, *v.* I lose, *i. e.* cause to be lost, waste. Conj. III., I lose, *i. e.* am deprived of the possession of a thing, *e. g.* *wu tšénányin ašérteskī*, I have lost my knife.

ášir, *s.* secret, mystery; concealing one's fault; (help, salvation).
ášir kámbē péréngin, I expose one, do him harm or injury of any kind.

wu ášir kámbē tsánin, I help, deliver one, (originally, as it would seem, by hiding his evil deeds, but now in general, *e. g.* from drowning, wild beasts &c.)

aširwa, *a.* faithful to secrets, discreet in keeping secrets.

áte, *pr.* this (pl. *ánī*); *e. g.* *kām áte*, this person; *agóte*, for *ágō áte*, this thing.

átegei, *pr.* such, such a one, the same.

átegeirō, *ad.* thus, so, in such a manner; *e. g.* *átegeirō dē!* do it thus!

áteṁā, *ad.* therefore.

áteṁān, *ad.* 1) there, at that place.

2) then, at that time.

3) therefore.

áteṁārō, *ad.* therefore, on that account.

áteyāyé, or *áteyayérō* or *áteyaérō*, *conj.* yet, and yet, nevertheless.

áte or *wóte*, a defective negative verb, do not! *e. g.* *áte lé-ṅemmi*, do not (thou) go! *átogō lénūwí*, do not (ye) go! (see Gram. § 236.)

áte, or *wóte*, *ad.* not.

atsálgata, *a.* hurrying, hurried.

atsállā, *n. a.* the act of hurrying, haste.

atsállāma, *s.* one who hurries.

atsálin, *v.* I haste, hasten, hurry. Conj. III., I hasten after or towards a person; Conj. IV, c. Acc., I cause one to hurry, I hurry him.

atsálte, *n. a.* the act of hurrying, haste.

átšī (from حاجي) or *átšī mákkāma*, a pilgrim to Mecca.

B.

bābā, *s.* aunt, *i. e.* father's sister: *bābā kūra*, father's elder sister; *bābā ganā*, father's younger sister.

bābaṅgin, *v.* (*ši bābaktšin*) I give many slaps, beat well, beat out. Conj. II. c. Dat., I beat upon any thing.

Bādawei, *s.* a Beduin. The Bornuese call Arabs and Phula by this name.

badīgata, *a.* begun, commenced.

badīṅgin, *v.* 1) I begin, *c.* Acc. and Dat.: *ši kidāntsega* or *kidāntsurō badītsī*, he has begun his work.

2) I endeavour, attempt, undertake: *e. g.* *ši gōturō badīganyā*, *širō gōturō tegēri*, when he attempted to take it, he could not.

badīṭe, *n. a.* the act of beginning, commencement.

badīṭema, *s.* beginner.

badīṭeram, *s.* place for beginning, beginning.

bāfūskin, *v. intr.* 1) I cook; *e. g.* *dā bāfunātē*, cooked meat; *dāte bāfū*, the meat is done. Conj. IV. c. Acc., I cook (trans.)

2) to ripen; *e. g.* *ārgem bāfi*, the guinea-corn is ripe.

3) to be rendered invulnerable by going through a treatment with medicines and charms. Conj. IV. c. Acc., I render invulnerable.

bāgā, *s.* 1) heap; *e. g.* *bāgā tīlō tsāmgī*, I laid it in one heap.

2) crowd, host, number; *e. g.* *wu bāgā kām̄ma tsāmgī*, I collected a crowd of people. — *bāgā pērbē*, a number of horse, a detachment of cavalry.

bagāri, *s.* the office of the *bagārīma*.

bagārīma, *s.* a certain military officer.

bāgō, *ad.* not, no, never: *rufūṅgin bāgō*, I do not write, I never write, I cannot write.

bāgōṅgin, *v.* I shall be no more, shall die. Conj. IV., I bring to an end, destroy.

bākta and *bākte*, *n. a.* of *bāṅgin*, the act of beating.

bāktāma, *s.* one who beats.

- báktar*, *s.* a leather-case for keeping manuscripts and books in.
- balámtāmi*, *s.* a battle-axe, suspended from the saddle bow:
see Fig. 5. in the Appendix to Major Denham's Travels.
- balámbō*, *s.* a kind of dumpling.
- bálbal*, *s.* yard or inclosed piece of ground before the house;
comp. *ngáfodi* and *nāngadi*.
- bálgā*, *s.* or *sūnō bálgā*, sandal.
- balgátšī*, *s.* a very deep well of water. It is from 30 to 50 fathoms or 180 to 300 feet deep, and often contains from 10 to 20 fathoms of water. In making the well, they have to dig through white and red sand to a great depth, till they come upon a rock, which, when broken through, sends forth such a quantity of water, that the well-digger (*bełágāma*) has to be drawn out immediately to escape being drowned. — The *balgátšī* differs from the "sōā" by its greater depth, and also by its spring (*kāšim*) being underneath a rock, whereas the spring of the *sōā* (*kádam*) is in the common ground, or sand.
- báli*, *s.* and *ad.* or *báliā*, *ad.* to-morrow: *báli mínwa*, next year; *báli kótšīa*, on the day after to-morrow.
- bálo*, *s.* a scar, or mark of a wound; the marks of tattooing.
- báloa*, *a.* having scars, scarry.
- báltē*, *s.* the time about nine o'clock a. m.: *diniā baltētšī*, it is nine o'clock a. m.
- báltērám*, *s.* breakfast; *e. g.* *wu báltērámni búskī*, I have eaten my breakfast. — *báltērám pērbē*, or: *báltē pērbē*, the act of watering horses in the morning.
- bám̄ba*, *s.* plague, pestilence, cholera.
- bambúda*, *s.* robber, especially highway-robber.
- bambúda*, or *ṅembambúda*, *s.* high-way robbery.
- bánna*, *s.* the process of spoiling, corruption, decay; ruin, devastation, desolation; *e. g.* *bám̄bāma bánna tsédō Bór̄nun ṅúburō*, the plague caused great devastation in Bornu.
- bannāngin*, *v.* I spoil, corrupt, *intr.* and *trans.*; *e. g.* *kitábūni banátšī*, my book is spoiled; *šī kitábūnigā bannátšī*, he has spoiled my book.

bannátēma, *s.* spoiler, one who corrupts.

bánō, *s.* hoe: *bánō kárēskin*, I make a hoe.

bántenyé, *s.* mist, fog, happening only in the cold and rainy seasons.

bántenyéwa, *a.* misty, foggy: *diniā bántenyéwa*, it is foggy weather.

bāngin, (*ši bāktšin*) *v.* I knock, beat, strike; also used of the lion, when he seizes and kills his prey: *mína kām bāktši*, a lion has killed a person. — *dógumnyin bāngin*, to butt, (said of animals). — *wu bēndegen bāngin*, I shoot with a gun.

bārā, *s.* 1) search for game, hunting: *dā bārābē*, game, venison. *kérī bārābē*, or *kérī bārāwa*, or *kérī bārāma*, a sporting dog, a dog trained to search for game, a pointer.

2) game itself.

bārāram, *s.* place where game is tracked or hunted.

barāngin, *v.* I seek, I trace out, I smell out, I track, I hunt.

barátē, *n. a.* the act of seeking, spying out, hunting.

barátēma, *s.* one who finds out, hunts, a hunter.

bārbū, *s.* thief, robber: *kátsallā bārbubē*, the chief of robbers.

bārbūma, *s.* the judge of thieves and robbers, criminal judge.

barbāngin, *v.* I become a thief or robber.

bārē, *s.* the first farm-cleaning or weeding after planting.

It is performed when the millet is one third or half a foot high; and, at the same time, the superfluous plants are rooted up, and only two or three left in one hole, which holes are about two feet distant from each other.

barēngin, or *bārēngin*, *v.* 1) I weed, or free from weeds, for the first time; comp. *tšūa*.

2) I grow, plant: *kómodūgu Salámtān kīgudógu barētsei*, by the lake Salamta they plant sweet potatoes.

bārēde, *a.* without saddle, unsaddled; used only of horses; the reverse of *sérdūa*.

bārgā, *s.* (from ^سبَرَكَ, *accessio*, *abundantia*, *felicitas*), blessing; happiness, felicity; *e. g.* *állā nīrō bārgā tsaké*, may God bless thee! — *wu nīrō bārgā ntšíski*, I bless thee. — *állā*

bárgāṇem, or *állā bargāndō!* (*viz. gótse!*) a great curse: may God take his blessing from you!

bargágata, *a.* blessed, rich, wealthy.

bargāngin, *v.* I bless, congratulate; *e. g. kásuālan tšítšī, wu šīgā bargāngī*, I congratulated him on his recovery from sickness.

bárgāwa, *a.* blessed, favoured, graceful.

bárgala, *s.* expression of agreement and good will between two persons, by slowly putting their open hands together, so that the right hand of the one meets the left of the other.

bárgō, *s.* carpet, blanket.

báskin, *v.* I go up, mount up, climb up, *c. Dat.*; *e. g. wu pęrrō, gęsgārō, dígallō báskin*.

báskin, *v.* I beat, pound, pulverize.

báta, *s.* troop; *e. g. báta pęrbē*, a troop of horses; *báta kámma*, a troop of foot-soldiers.

bátagū, *s.* nearness, closeness, vicinity, proximity; *e. g. ándi bátagūntsán námnyēna*, we were sitting in their vicinity, *i. e.* near them.

bátal, *s.* robbery: *wu bátal dískin*, I commit a robbery, I rob.

batáli, *s.* a round bolster of cloth or grass, used in carrying loads on the head; *batáli kęlęngin*, I make such a bolster.

bátalma, *s.* robber.

bátálgin, *v.* I rob.

bátálte, *n. a.* the act of robbing, robbery.

bátáltęma, *s.* robber.

batángin, *v.* I surround: *e. g. sándi wúgā batásei*, they surrounded me.

bátsam, *s.* a large boiler made of earth, and used for melting iron-stones. — *wu bátsam tándęskin*, I make such a caldron.

bátsem, *s.* bachelor; a man fit for marriage, but still single.

báturē, *s. i. q. wásılı*, a white man.

bē, *a.* free, free-born: *kām bē*, a free person, *kámū bē*, a free woman.

béā or *bíā*, *s.* pay, payment; *e. g. bíáni šē!* give me my pay!

beiāngin, *v.* (*ši beiāntšin*) I grant, vouchsafe, give; used only of God: *alla kābū nēm-kúrugū beiāntse*, may God grant thee long life!

beāngin, *v.* or *biāngin* I pay, remunerate.

beātema, *s.* paymaster.

bēli, *s.* razor.

bēngin, *v.* I teach: *wu nīrō lukrán bēngī*, I taught thee the Koran; *wu nīgā bēngī*, I taught thee.

bēogō, *s.* axe, hatchet.

bēram, *a.* free, liberated; used only of females who are freed from slavery and taken as wives: *kām bēram* or *kāmū bēram*, a woman thus liberated.

bēdbēngin (*ši bēdbettšin*) *v.* I yield an aromatic odour, smell well.

bēdbette, *s.* perfume, odour; comp. *keīnō*.

bēlā, *s.* 1) a town without a surrounding wall; comp. *bērni*.

2) *i. q.* *nēmbēlā*, the office of the *bēlāma*.

3) native place, native country; *e. g.* *ātegei bēlāndēn tsādin*, that is how they act in our native country.

bēlāga, *s.* 1) hole. The *bēlāga argēmbē* are holes from six to nine feet in depth, dug within the yard-fence, for the purpose of preserving corn or millet. In these subterraneous granaries the corn remains good for three or four years. They are lined with grass-mats (*nīgāllē*), and covered over with millet-chaff and sand which entirely keep off the rain-water.

2) grave, see *bēlagārām*.

3) ditch, *e. g.* *bēlāga gārubē* or *bērnibē*, the ditch or moat round a city.

bēlagāma, *s.* one who digs the *balgātši*.

bēlagamāngin, *v.* I become a well-digger.

bēlagārām, *s.* the hole, or pit, in which a corpse is buried. — When the Bornuese bury a person, they first dig a hole (*bēlāga*), about six feet long, and of a depth so to reach at the bottom of up to a man's loins. Then, as one side of this, they dig another hole under the ground, like a coffin, just large enough to contain the corpse, which is called *bēlagārām*.

bēlagurō, *s.* (*i. q.* *bēlamāši*) a neighbouring town or village.

bēlagurōṅgin, *v.* I go to a neighbouring town.

bēlāma, *s.* mayor; chief magistrate of a town. Frequently there is only one *bēlāma* for about ten smaller towns or villages.

bēlamāṅgin, *v.* I become a magistrate.

bēlamāši, *s.* a neighbouring town or village. This is now only one word, but it was evidently composed of *bēla*, a town, and *māši*, adjacent.

bēlem, *s.* a kind of gruel, made by boiling millet-flour in water, and drunk after being thinned with milk. During the month of their fast, it is tasted by every body the first thing in the evening, before they eat solid food. *wu bēlem kārūgin*, I make or prepare such a beverage.

bēli, *s.* poison.

bēlin, *a.* 1) new, *e. g.* *bānō bēlin*, a new hoe.

2) fresh, *e. g.* *ārgem bēlin*, new millet (of this year's growth.)

bēlin tsai, very new, quite fresh.

bēn, *s.* sleep: *nā bēnbē*, sleeping place.

bēnma, *s.* a sleeper, one who sleeps too much, a drowsy, sleepy person, a sluggard.

bēnnā, *s.* sleep: *bēnnān*, in sleep.

bēnterām, *s.* sleeping-place.

bēndege, *s.* gun: *bēndegen bāṅgin*, I shoot with a gun; *bēndege tutūṅgin*, I load a gun; *bēndege kolōṅgin*, *lit.* I let loose a gun, *i. e.* I fire a gun.

bērā, *s.* a sort of conical barn, consisting of a large rough grass-mat, resting on, and surrounded by, posts, of a diameter of from twelve to thirty feet, and a height of about five or six feet, covered with a thatch.

bērāge, *s.* nakedness; *e. g.* *bērāgendē tsānnyē*, we covered our nakedness.

bērāge, and *bērāgūa*, *a.* naked: *bērāge dē fār*, quite naked.

bērber, *s.* dust.

bērberwa, *a.* dusty.

bēṛēṃgin, (*ši bēṛēmts'in*), *v.* I twine yarn into thread. It is

done on the thigh, with the open hand, one end being kept fast with the teeth.

bērī, *s.* vegetable-food, victuals. — *bērī tsúbē*, a meal in connexion with the naming of a child.

bērī s. or *bērī pēbē*, 1) the place in a field where a herd of cattle lie by night; comp. *dōngol*.

2) the herd or flock itself.

bērīma, *s.* the owner of cattle.

bērīnō, *s.* the red, fleshy protuberance on the head of a species of wild duck.

bērīnōa; *a.* having such a protuberance: *kāfāna bērīnōa*, a wild duck.

bērma, *s.* a peculiar kind of yam. It requires from two to four years to ripen, after being planted; and then one seed has often produced from ten to forty yams.

bērmā, *s.* guinea-corn (*argem*), whilst in the husks, before the chaff is separated.

bērmādē, *s.* bug. The Bornuese consider their smell aromatic, calling it *kābēdbēdī* and not *keīnō*, and they suppose that the aroma of heaven and that of bugs are of the same nature.

bērmādūa, *a.* full of bugs.

bērgāta, *a.* scattered, dispersed.

bērnī, *s.* a city surrounded with a wall. It is always the capital of a province or district, and the residence of a governor, called *meimōūtšī*.

bērnīma, *s.* native of a capital, one belonging to a capital.

bērīngin, *v.* I disturb, scatter, disperse by frightening; *e. g.* *dzādzirma dīmī ngāsō bērtšī*, the leopard has scattered all the sheep. Conj. II., I scatter to, towards. Conj. III., only in pl., to scatter, disperse, *intr.*

bērīte, *n. a.* the act of scattering.

bērtētege, *s.* or merely: *tētege*, the largest kind of toad (*kókō*), with a dark back and yellow front, said to be very fat, and much relished even by the Moslems.

bértsem, *s.* honour, reverence, respect.

bertsémgín, *v.* (*ši bertsémtšín*), *i. q.* *wu kámmō bertsem tšiskín*,
c. Dat. and Acc. wu abánirō or *abániga bertsémgín*, I honour
 my father.

bértsemwa, or *bértsemma*, *a.* honourable, reverend, respectable.
bésgē, *s.* a dancing party of young people, a ball; *e. g.* *kām*
kálantsen nigáwa bésgērō létšín bágō, one who has been
 married for three years never goes to a ball; *bésgē páriḡín*
 or *bésgē bésgéḡín*, I take part in a dancing-entertainment.

bésgēma, *s.* dancer, especially a clever, accomplished dancer.

bésgéḡín, *v.* also: *bésgē bésgéḡín*, I take part in a ball, I
 dance. Conj. II., I dance with another.

bésgéwa, *a.* relating to a ball; *e. g.* *bélā bésgéwa*, a town where
 a ball is given.

béllam, or *kátsagā béllam*, *s.* a javelin: see No. 4 in the Ap-
 pendix to Major Denham's Travels.

bī, *a.* male (used of horses, camels, mules, asses, dogs, lions,
 leopards and hogs, — not of cattle, sheep, or goats).

bīa, *a.* nothing, nothing worth, worthless.

bīa, or *bīarō*, *ad.*; for nothing, in vain, gratuitously, without
 reward.

bībī, *s.* the upper part of the arm, from the shoulder to the elbow.

bībḡín, *v.* 1) I spoil; *e. g.* *tátātē tágardāni bībḡšī*, the child
 has spoiled my paper. — *kárgē bībḡín*, I make dissatis-
 fied, offend, grieve; Conj. III., I spoil, *intr.*

2) I ruin, dishonour, ravish: *pérōga bībḡšī*, he ravished the girl.

bībīrám, *s.* a ring worn on the upper part of the arm by boys
 and women.

bībḡ, *s.* spoiling: *bībḡ kárgēbē*, dissatisfaction, grief, vexation.

bīdī, *a.* (used of horses and serpents) speckled, spotted.

bīdī, *s.* a horse marked with small spots of white, red and black
 hair.

bīdī, *s.* the pincers or tongs of a smith.

bíge, *s. i. q. wōbī*, 1) left side, left hand; *e. g.* *mískō bígurō*
átē léngmí! do not go to the left hand!

2) wrong, evil: *tálagū bíge tsédā*, *ágātšín*, if a poor man
 has done wrong, he punishes him.

bigelā, *s.* 1) the season when fruit is ripe.

2) the in-gathering of ripe fruit, harvest.

bigelāngin, *v.* only third pers.: *diniā bigelātsi*, it is harvest-time.

bilge, *s.* scum, bubble, rising to the surface of liquor or water;

— *bilge kángin*, I scum, I skim; — *bilge keámbe*, cream.

bilgūa, *a.* having scum, scummy.

bīnā, *s.* bran, the inner skin of corn.

pē bīnābē, a cow whose calf has died, and to which
bran is given, on being milked.

bīnāram, or *ngé bīnāram*, a large pot in which bran is kept
for the cows.

bīnāru, *s.* a kind of sparrow, commonly called rice-bird.

bīnem, *s.* cold season, which happens between the rainy and
the dry season.

bīnemma, *a.* cold; — *diniā bīnemma*, it is the cold season.

bīnemram, *s.* a tax which every subject has to pay in the cold
season; — *bīnemram tūlūgeskin*, I pay this tax.

bir, *s.* a sort of wooden needle, as thick as a finger and a
foot and a half long, with a hole at the thick end of it,
through which a rope is put, to fasten the grass upon
the laths of roofs.

birtī, *s.* a wale, the mark of a stripe; — *birtī kábē*, the wale
caused by a stick.

birtūca, *a.* having wales; — *tīgi tátāntsibē kirūnyā, birtūca*, when
he saw his child's skin, it was full of wales.

bisgā, *ad.* yesterday.

bisgātemi, *ad. i. q.* *wágerē*, on the day before yesterday.

bóalā, *s.* or *per bóalā*, a horse which is either *bul tilōa*, *bul
ndhwa*, *bul yásgūa*, *bul dégūa*, or *bul úgūa*, *i. e.* which
has either one, two, three, or four white legs, or four
white legs and a white nose.

bóbōngin, *v.* (c. Acc.) I call.

bóbul, *s.* urine. This word is considered obscene: see *dígam*.

bóbullám, *s.* the bladder of men and animals. (considered
obscene.)

bobūlgin, *v.*, only third pers.: *bobūltšin*, *bobūltsei*, to make water,

used of animals, with the exception of dogs, horses, camels, asses.

bómbom, *s.* abdomen.

bōgáta, *a.* lying.

bōngin, *v.* I lie down; — *ši digallan bótšin*, he goes to bed; *ši tsédin bótšin*, he lies on the ground. Conj. II.: to lie upon, to brood.

bōngō, *s.* a house with mud-walls, considered the most superior kind of houses.

bóte, *n. a.* the act of lying.

bóterám, *s.* place for lying down, resting-place, couch.

bū, *s.* blood; — *kántsāmbū*, blood from the nose; *kántsāmbū kántsānyin tsúgin*, I bleed from the nose.

búa or *búwa*, *a.* bloody.

búbūte, or *búbūtu*, *s.* bellows; — *búbūte fúngin*, I use the bellows.

búdī, *s.* the back-part of the head, the neck.

búdu, *s.* grass, *i. q.* *kátšin*; — *búdū pertéskin*, I cut grass.

búdūa, *a.* having much grass, grassy.

bug and *búggō*, *ad.* violently, vehemently, forcibly, with force.

It seems to be a specific Adverb, used only in connexion with *kolóngin*, *ganángin*, *bángin*. See Gram. § 289.

búgū, *s.* chicken; *e. g.* *kúgui búgū káltši*, the hen has hatched chickens.

búgū, *s.* 1) ashes.

2) mortar; *e. g.* *wu búgū kamángin*, I mix mortar, *viz.* with clay; *búgū sángin*, I prepare, make mortar.

búgūa, *a.* having ashes, yielding ashes.

búgūma, *s.* one who makes ashes for sale.

bul, *a.* 1) white; — *kām bul*, a white man; *bul fóg*, very white.

2) clean, pure; *e. g.* *káрге bul*, a clean heart.

búlugin, an impersonal verb, only: *búltšin*, it becomes white, bleaches.

búltu, sometimes *búlte*, *s.* hyena.

búltūa, *a.* containing many hyenas, rich in hyenas.

bultūngin, *v.* I become a hyena, transform myself into a hyena.

Ali maintains that there is a town in Gazir, called *Kā-būtilōa*, in which every individual possesses the faculty of transforming himself into a hyena. Any such person is called *ngādza*.

būlwa, *a.* white.

bun, *s.* lying down; — *nā būnbē*, place for lying down.

būndī, *s.* wild beast; — *būndī dēlibē*, the beasts of the field;

būndī kāragābē, the beasts of the forest; *dā būndibē*, venison.

būndīwa, *a.* containing wild beasts, rich in wild beasts.

būni, *s.* fish.

būnram, *s.* place for lying down, sleeping place.

būnyē, or *bēnyē*, *s.* night; *dīnīa būnyē*, id., *būnyē fārei*, it is quite night, it is very dark.

būnyēma, *s.* a night-walker, one who roves at night.

bunyēngin, or *bunēngin*, *v.* used only in the third pers.; *e. g.* *dīnīa bunyētšī*, it has become night, or dark.

burgāta, *a.* friendless, destitute of relatives.

būrgo, *s.* beginning, first time, ancient times, old time.

būrgon, or *yim dīnīa burgōbēn*, in the beginning.

būrgō, *s.* prudence, sagacity, understanding, intelligence; subtlety, cunning, slyness; — *āndī būrgō fōnnyē*, we make a plot, contrive or devise mischief.

būrgōa or *būrgōwa*, *a.* prudent, intelligent; cunning, subtle.

burgōāngin, *v.* I become prudent, cunning; I obtain sense (said of a young child.)

burgōma, *s.* one of ancient times.

būrgōman, *ad.* before, beforehand, at first.

burgōngin, *v.* I am first, do first. In connexion with other verbs, it is often used instead of an adverb, *e. g.* *wu burgōngē tšeskī*, I came first.

būrgū, *s.* cry for help; *e. g.* *wu būrgū yākéskin*, I cry for help; I scream, as from violent pain, I cry out aloud.

burgūgata, *a.* accused, sued.

búrgūma, *s.* one crying for help, especially before the king, on account of oppression.

burgūngin, *v.* (c. Acc.) I accuse, I sue, (properly: I seek help, cry for help against an oppressor.) Conj. II., I accuse to, sue before.

búrgūrám, *s.* the place, or court, where cases of oppression and violence are tried.

búrgūte, *n. a.* the act of accusing, accusation.

burgūtēma, *s.* accuser.

búrigin, *v.* I am without relatives, I am friendless, forsaken.
Conj. III.: I am become destitute of relatives.

Conj. IV.: 1) I deprive of relatives, I make friendless.

2) I lower the price of articles for sale, so that they may be quickly disposed of, I depreciate.

búrtšē, *s.* Queen; *mei búrtšē*, *id.*

búskin, or *yibbuskin*, *v.* 1) I eat.

2) to devour, consume (said of fire.)

3) I kiss; — *lukrám búskin*, I swear.

bútsī, *s.* mat; *e. g.* *bútsī tándęskin*, I make a mat; *bútsī pėrigin*, I spread a mat.

bútsīma, *s.* a maker of mats, a trader in mats.

D.

dā, *s.* 1) flesh, meat; *e. g.* *dā dímibē*, mutton, *dā pėbē*, beef.

2) animal, beast; *e. g.* *dā pátōbē*, domestic animals; *dā káragābē*, wild beasts; venison.

dábęsālī, *s.* a certain animal, perhaps a kind of badger.

dābu, *s.* miracle, wonder; — *dābu dabúngin*, I perform a miracle.

dábū, or *dóbū*, *s.* throat, neck; — *dábū múskōbē*, wrist.

dábū, *s.* 1) middle, midst, centre; — *dábū réngē kóngin*, I pass through the midst.

2) navel, umbilic; — *nā dábū kám̄bē*, one's native place (properly: the place where one's navel-string was buried, after birth.)

dábūma, *a.* wonder-working; *e. g.* *ābu dábūma*, a wonder-worker.

dābūngin, an impers. verb; e. g. *dīnīa kau dābūtšī*, it is noon.
dābūram, s. neck-chain.

dāgāngin, v. to make holes with a long-handled hoe, for the purpose of planting. (comp. in Germ. *stufen*).

dāgāna, s. a large round mat, about two inches thick, made of thin long grass (*kālkalti*), and used in thatching conical houses. It is supported in the middle by a long pole which stands in the centre of the house, and at its periphery by the *lāgarā*, over which it does not project, and it is covered with a layer of grass (*kālkalti*), also about two inches thick. — *dāgāna tāndeskin*, I make such a mat.

dāgāta, a. standing, erect.

dāgēl, s. monkey, ape; — *dāgēl bulāngū*, a kind of baboon;
per dāgēl, a red horse; *kalīgimō dāgēl*, a red camel.

dāgēlwa, a. containing monkeys, rich in monkeys.

dāirē, s. a kind of cloak with a hood.

dālā and *dālā bēlemma*, s. the evening-star. It is called *bēlemma* because every evening, during the fast-month, the gruel "*bēlem*" is drunk, as soon as this star is seen.

dālaṅganā, s. the comb or crest of a cock or hen.

dālṅgin, v. I dye, colour; — *wu ālīnyin dālṅgin*, I dye blue;
wu kamērō dālṅgin, I dye red.

dālō, s. a male calf up to its second or third year; e. g. *wu dālōni mbēlānnō kolōṅgin*, I leave my calf entire. — When fully grown, it is generally called *kanīamō mbēlān*, but sometimes also *dālō mbēlān*.

dāma, s. i. q. *sūnōri*, butcher.

dāma, s. recovery.

dāmā, s. time, leisure, for doing any thing; — e. g. *kū wu dāmāni bāgō*, I have no time to-day.

dāmāngin, v. I recover. Conj. III., id.; Conj. IV., I cause to recover, cure, heal.

dāmāwa, a. recovering, improving in health.

dāmāwa, a. having time at command, being at leisure.

dāmawāngin, v. I recover, become well.

dambūgin, v. I beat, hammer, as a blacksmith.

dambūteram, s. a thick bar of iron, about one or two feet long, and used instead of a hammer.

dambūtūma, s. blacksmith.

dāmgā, s. vulture.

dāmgin, v. (*ši dāptšin*) 1) I refuse, deny a thing (Acc.) to a person (Dat.); I withhold, hold back, stop.

ndūndorō yiskin, *ndūndorō dāmgin?* to whom shall I give her (*viz.* in marriage), and to whom shall I refuse her? Conj. II. and IV., I refuse to.

2) I do not allow, I prevent, hinder; *e. g.* *keīnō kām nūna-bēyē širō nápturō dāptši*, the smell of the dead person prevented him from remaining.

dāmgin, an impersonal verb, only *dāmtšin* 1) to flow, run, come out, used only of fluids, as *e. g.* the water coming forth at the bottom of a well, milk flowing from the udder, pus coming out of a sore.

2) to stream together, to assemble in large numbers; *e. g.* *ām 'gāsō dāndallan dāmtši*, all the people assembled in the mosque.

dāmsālī, s. 1) mane (of a horse, ass and mule.)

2) the tuft of hair growing on the shoulder of the *ngāran*, or wild cow.

dāmsālīwa, s. having a long beautiful mane.

dāmtšē, s. that part of the arm between the wrist and the elbow.

dāndal, s. a place of prayer, including the proper mosque, or *māšīde*, and the spacious yard by which it is surrounded.

dānga, s. fence, *i. q.* *sārā*: *wu dānga kāsīgin*, I make a fence.

dāngin, v. 1) I stand, stand up, stand still.

2) I stay, stop, wait for any one (c. Dat.)

3) The impersonal *dātši*, it is complete, finished, over, done.

Conj. II. c. Dat. 1) suddenly to meet, or fall in with, to find; *e. g.* *ši dāgellō dātsegī*, he fell in with monkeys; *wu kitābunirō dāgeskī*, I unexpectedly found my book.

2) to surprise, *e. g.* *ši wūrō dāsegī*, he surprised me.

3) to intercede (comp. the Germ. für einen eintreten): *mā-*

lamuca kāmuro dātsāga, the priests prayed for the woman.

Conj. IV., c. Acc., 1) to cause to stand, to erect.

2) to cause to stand still, to finish, to complete.

3) to destroy, to consume; *e. g. kōa dūnōntse kángēyē tse-tedāgī*, fever had consumed the man's strength.

dāram, *s.* a dry measure, equal to four *tsaka*.

dārase, *s.* conference, synod, convocation (an ecclesiastical term.)

dārmā, *s.* lead.

dārtō, *s.* a sharp pointed instrument; — *dārtō kāmterām*, a saw;
dārtō kerāterām, a file.

dāru, *s.* vomit.

darūngin, *v.* I vomit.

dāte, *s.* 1) the act of standing up.

2) height, length; *e. g. ārgem dāte kūguibēgei tsētēna*, the millet had reached about the height of a fowl; *wu dāteni kūrūgu*, I am tall; *dāteni kāfūgu*, I am short.

dātegeram, (from *dāngin*) *s.* 1) limit, boundary, border; *e. g. dātegeram kūlōbē, lārdībē, dīniābē*.

2) end, conclusion; *e. g. dātegeram mānābē*, the end of a narration.

dātsēban, *s.* murder; *e. g. ši dātsēban tsēdī*, he has committed a murder.

dātsēbanma, *s.* murderer.

dāwa, *a.* fleshy, carneous; well favoured, fat.

dē, *a.* empty; — *kāmū dē ganī*, a woman with child; *pē dē ganī*, a cow with calf; *kāmūtē tīgintse dē*, the woman is not with child; *pē tīgintse dē*, the cow is not with calf.

dē fōr, quite empty;

dē, a specific adverb, *e. g. bérāge dē*, quite naked.

debāngin, *v.* I kill (*viz.* with a knife), I slaughter, slay, massacre.

debātēma, *s.* executioner by the sword.

debāteram, *s.* place where malefactors are executed by the sword.

dēga, *s.* the outside of any thing.

dēgāga, *s.* 1) the act of moving the bowels; used of men and animals; *e. g. kāmāunga dēgāgayē tsētei*, the elephant having to make dung.

2) dung, excrements; *e. g.* *kūgui dēgāga kamāumbē kirīnyā, tse,*
when the fowl had seen the elephant's dung, it came.

dēgan, *ad.* without (Germ. draußen).

dēgārō, *ad.* without, outside, out (Germ. hinaus).

degāskin, *v.* 1) I stop, remain, abide.

2) I live, I am.

3) I am long, I do long, I delay.

dēge, four.

dēgerger, *s.* a string worn as an ornament round the neck, like
a watch-chain; *e. g.* *ši dēgerger ārīlbē dābūnsturō kolōtsegē,*
he has put on a necklace of silk.

dēlā, *s.* the so-called sleeping (numbness) of limbs; *e. g.* *dēlā*
šīnīrō gāgī, my leg is asleep.

dēlāge, and sometimes *dēlāge*, *s.* rain; — *dēlāge tsūdārin*, rain
falls; *kūndurō dēlāgībē*, a fall or shower of rain.

dēlāgēngin, *v.* only *dēlāgētši*, or *dīnīa dēlāgētši*, it rains.

dēlam, *s.* or *dēlam kīrām*, a small calabash, about half a foot
in diameter, used as a drinking cup.

dēngin, *v.* I cook, boil; *e. g.* *wu ngāfēlī dēngin*, I cook millet;
dāni kānnūlan dēngin, I boil my meat on the fire.

Conj. II. and IV., I cook on any thing; *e. g.*: *ngē fūgorō*
dēgeskin, I cook in a pot on the hearth-stones.

Conj. III., I cook myself, *i. e.* I make myself invulne-
rable by the use of charms and herbal drinks and
lotions.

dēri, fourteen.

dēri, *a.* dry, lean, emaciated, wasted (said of men and animals.)

dēriḡata, *a.* dried, emaciated, wasted.

dēriḡata kēlḡata, *s.* (*lit.* rounded, joined) circle.

dērīngin, *v.* I become or am lean, thin, emaciated. Conj. IV.,
I make lean; *e. g.* *kāsūa wūgā seṭēdēriḡi*, sickness has ema-
ciated me.

dērīngin, *v.* 1) I turn round, surround, pass round. It is often
joined to *kēlīngin*, to express that the circuit was com-
pleted; *e. g.* *wu bēlātē dērīngē kēlīngī*, I walked round the
whole town.

dēriwa, *a.* having fourteen, consisting of fourteen: *kēmbal dēriwa*, the moon when fourteen days old, full moon.

dēte, *s.* the act of cooking.

dētēma, or *dētuma*, *s.* a cook.

dētēgram, *s.* cooking utensil, any vessel used in cooking.

dēbdō, *s.* the actual day from sunrise to sunset, *i. q. kau*, or *lókṭe karībē*.

dēbdōngin, *v.* I spend a day; *e. g. pātō abānibēn dēbdōgōskō*, I spent the day in my father's house. — *dēbdōngēmba?* *lit.* "dost thou spend the day?" a common salutation corresponding to our "how are you?" when used in the evening, or to our "good evening!" — *Conj. IV.*, I cause one to spend the day, I detain him.

dēbeli, *s.* a hurtful greengree, a noxious charm, poison.

dēlā, *s.* a wild animal, resembling a dog; perhaps a jackal.

It is also frequently called "*mālam dā kārāgābē*."

dēlāngin, *v. (ši dēlāntšin)* I cook, but only used of *kālū*, as: *wu kālū dēlāngin*, I cook soup.

dēlī, *s.* the space out of doors, the open air; *e. g. wu dēlirō lēngin*, I go out of doors, I go out; *tāta dēlīntsen wōlṭe*, the boy returns from his stay out of doors, from his walk; *kām dēlibē*, a vagabond; *dēlī bul*, wilderness, desert, *i. q. kápē*; *dēlī dē*, the empty space.

dēmba, *s.* a large kind of gourd, sometimes four feet in diameter.

When dry and cut into halves, they are used as tubs or pails.

dēmgin, *v. (ši dēptšin)* 1) I let, suffer, permit.

2) I let alone, I leave, I spare.

3) I leave behind, I forsake.

Conj. II., I leave to, I give to; *e. g. bārga kāmniō dēbgeskin*, I bless one.

dēngel, *s.* the calf of the leg.

dēngelwa, *a.* having large calves.

dērgē, *s.* Turk, Turkey: *kām dērgibē*, a Turk.

dērtē, *s.* or: *dīniā dērtē*, midnight.

dērtēngin, *v.* only used in the third pers.: *dērtētēši*, or *dīniā dērtētēši*, it is midnight.

dībal, *s.* road, way, path.

dibalram, *s.* passage-toll, money exacted for passing on certain roads.

dibdifū, *s.* the hot season, between *némbē* and *néngālī*, during which preparation is made for farming.

dibdifūngin, only used in the third person, *e. g.* *diniā dibdifūtšī*, it is the hot season.

dibī, *a.* bad, evil.

dibunō, or *difunō*, *s.* date.

dīgal, *s.* bed, couch, sofa.

wu dīgal yēsáskin, I make the bed.

dīgam, *s.* urine (*dīgam* and *námase* are decent expressions, but “*bóbul*” is considered obscene.)

dīgámgin, *v.* I make water (*viz.* when sitting down for the purpose, as the Muhammadans always do; comp. *térterngin.*)

dīgamrám, *s.* the bladder of men and animals; *e. g.* *táta ganá dīgamrám purgátšīn*, the little boy blows up a bladder.

dīgáta, *a.* rubbed, kneaded.

dīger, and *dīgerrā*, *s.* praise, worship, adoration: *dīger dīskin*, *i. g.* *dīgérngin*, I praise.

dīgerma, and *dīgerrāma*, *s.* worshipper.

dīgérngin, *v.* I praise, laud, worship, *c. Dat.*, *e. g.* *komándērō wu dīgergókō*, I worshipped our Lord. *Conj. II.*, *id.*, *e. g.*, *sóbāntsúrō dīgértsegin*, he praises his friend.

dīgō, *s.* grandchild.

dīgō kéngālī, grandson; *dīgō pērō*, granddaughter.

dīgōwa, *a.* having a grandchild.

dīlal, *s.* the act of dealing; traffic: *wu dīlal dīskin*, I deal, I trade.

dīlálma, *s.* a dealer, trader: *dīlálma pərbē*, a dealer in horses; *dīlálma kalíginōbē*, a dealer in camels.

dīlállam, *s.* a market-booth, a stall.

dīmī, *s.* sheep, ewe.

dīmī yérīram, sheep which bear wool, whereas the common sheep have only hair. — If I recollect rightly, Ali told me that they are called so because they are brought from a country called Yeri.

dīmī kúndīma, a very large species of sheep, which are sometimes used by boys for riding.

dīmī góriā, the common Bornu sheep which have hair, instead of wool.

dīmīma, s. shepherd.

dīmīram, s. pasture for sheep.

dīmīwa, a. owning sheep.

dīn, a. 1) old, as opposed to *bēlin*, new; e. g. *tsánei dīn*, old clothes; *ṅem dīn*, an old house.

2) former, first; e. g. *kámū dīn*, the first wife in polygamy; *sóbā dīn*, a former friend (who is such no more.)

dīnār, s. gold, gold-coin.

Aba Ali told me on Oct. 1st 1850: *Bēlāndēn nā dīnār látsei rúsganī*; *Dīnār rúsganāté*, *pē ṅásō gani dīnār tsúrōn-wagō*, *pē tilō tilō tsúrōn dīnār-wagō*. *Bēlāndēn pēndē tilō*, *kaṅgádi tilōwa*, *abániyē tsétā*, *debāgányā*, *kátigintse tsásírte*; *dāgányā*, *tsúrōntse vēgedányā*, *kálemtse ketúlūgényā*, *kantegálifintse kámtsā*, *abánirō kedínyā*, *kantegálifī dīnār-wāté kúra*, *dīnār bágōte ganá*. *Abáni kūrāte gótse*, *ṅemtsúrō kargāgényā*, *tšēnā gótse*, *kantegálifī rēgányā*, *tsúrōn dīnār ṅásō rówa*, *kúligei lelétsei*. *Abáni yānigā bóbōtse*, *lēgányā*, “*ṅgō ágō tsúrō pēndēben állayē sádenā*, *nī yūrí!*” *tse yānirō*. *Yāni kirúnyā*, *wūgā bóbōse*, *yayáni bóbōtse*, *karámini bóbōtse*, *ándi kām yásqusō nāntsárō kasšēndeā*, *abáni andirō dīnār púlēsāga* “*ṅgō*, *nāndi ganá*, *ágō tsúrō pēndēben állayē sádenā*, *nāndi ruigō!* *tšā dīnā bibūteni kwōya*, *nāndi lemán pánduwī*; *dīnā bibígata*, *nā námṅem*, *lemán mátsamma bágō*.” *Dīnārte ṅásō rōwāte*, *yímtē wu kiruskō šimnyin*. *Dīnār wásiliyē tsagútenāté*, *rō bágō*; *áte Bornúbētē wúyē rúsganāté*, *ṅásō rówa*, *kúligei lelétsei*. *Kām létse*, *ndi tšifū*, *kaṅgádi ṅgalárōberō árgem pítsege*, *kálā árgembéturō kalgútan pértsege*, *dīnār gótse*, *ganátsīa*, *tsáktse*, *tsáte*; *nā ṅgalan ganátsīa*, *kérbū pal tsétia*, *lénem*, *gónem*, *péremṅemīa*, *rúmīa*, *nī múskōnem ṅgalā kwōya*, *dīnār ndi ganánemmaté*, *pīndirō wóltšin*, *nī rúmīa*, *ágō ndiyē pīndirō wóltse*, *rúm-máté kárgenem kétsī*, *komándērō godénemī*, “*álayē serági*” *ṅem*. *Ágō dīnārbē*, *Bórnun rúsganāté*, *átēma dátšī*.

dīngáta, a. old, become old.

dingin, v. (*ši dintšin*) I become old, I live long.

Conj. IV. 1) I make old, give long life; e. g. *állayē šigā tsetē-dīngī*, God has given him long life.

2) I use or wear till old, I wear out; e. g. *tsáneini yitedingeskī*, I have worn my clothes, till they became old.

diniā, and sometimes *dūnyā*, or *dinīa*, s. (دُنْيَا?) world, universe, air.

diniā fātsar kāmṭšī, lit. the world cuts the aurora, i. e. it is about four or five o'clock in the morning.

dinīa wātšī, lit. the world is light, i. e. it is six o'clock in the morning.

diniā baltētšī, it is about eight or nine o'clock in the morning.

diniā kau dābūtšī, lit. the sun is in the centre of the world, i. e. it is noon.

diniā dūartšī, it is the prayer-hour at about one or two o'clock p. m.

diniā lāsartšī, it is the prayer-hour at about three or four o'clock p. m.

diniā magariḡūtšī, it is the prayer-hour at about seven o'clock p. m.

diniā lēsātšī, it is the prayer-hour at about eight or nine o'clock p. m.

diniā kāširītšī, it is evening.

dinīa dērtētšī, it is midnight.

dinīa lēmtšī, it is evening, about six o'clock, it is evening-twilight.

dinīa bunētšī, it is night.

diniā kaūma, day, day-time, interval between sunrise and sunset.

diniā tšītšī, the time is agitated, society is unsettled.

diniā bibītšī, there is trouble, misery, calamity in a country.

dinnā, a. 1) old, torn, ragged; e. g. *tsānei dinnā*, ragged clothes.

2) old, former, previous; e. g. *bērni Bōrnūbē dinnā*, the former capital of Bornu.

dīngin, v. I rub, knead. Conj. II. and IV., I rub for one, or I rub into a thing.

dīrīgin, *v.* I cut up, cut in pieces, dissect (as meat, leather, cloth.)

Conj. II., I cut on or into something. Conj. IV., I help one to cut.

dīskin, *v.* I do, make, render.

Conj. II. 1) I help to do; *e. g.* *wu šīrō kīdā kūlobē yegdēskī*,
I helped him to do farm-work.

2) to do with, to use for: *āfi lemānō yegdēskin?* what shall
I do with goods?

dógum, *s.* a butt, a blow with the head or horns: *dógum yis-*
kin, to butt.

dógur, *s.* ground-pig, a large kind of rat.

doi, *a.* quick, swift; *e. g.* *pgr doi*, a swift horse; *kóatg léturō*
doi, this man is a swift walker; *wu rufūngē mūsķō doūwa*,
I write with a quick hand.

dōndīgin, *v.* I become ill, unwell, sick: *dōndīgī*, I have be-
come ill, I am ill. Conj. III. id. Conj. IV., I make ill.

dōngin, *v.* I summon, cite, send for, call.

dōngol, *s.*, or *dōngol kēnnābē*, a long thick rope to which the
calves of cattle are tied for the night in the open field.
To one of these ropes a hundred and more calves are
often tied. The larger cattle lie behind the calves during
the night, without being surrounded by a fence, and the
whole is called *berī*.

dōrēskin, *v.* I pick, pick up, gather (*e. g.* beans.)

dōtē, *n. a.* the act of summoning, summons, citation.

dōtēma, *s.* one who summons.

dōngur, *s.* a ball with which children play: *wu dōngur rāngin*,
I throw a ball; *dōngur tāsķin*, I catch the ball.

dourāngin, *v.* used only in Conj. II.: I bend (a bow) *c. Dat.*,
as *ši kāfintsurō दौरāgigunō*, he bent his bow.

dūa, *s.* quickness, rapidity, speed.

dūal, or *dōal*, *s.* a stirrup.

dūama, *a.* quick, speedy, fast.

dūan, *ad.* quickly, swiftly, fast: *dūan lēngin*, I go quickly.

dūar, *s.*, or *dīniā dūar*, 1) the prayer-hour at about two o'clock
p. m. *dīniā dūartšī*, it is two o'clock p. m.

- 2) the act and practice of watering horses at two o'clock p. m. (see *báltē*.)
- dūarō*, *ad.* quickly, swiftly, fast.
- dūbdō*, *i. q.* *kátsīrī*, *s.* evening.
- dubdōnyē lāfīa*, good evening! — an evening salutation.
- dūbū* and *dēbū*, a thousand.
- dūgō*, *ad.* before, beforehand, previously, first: see Gram. § 296.
- dūgū*, *s.* a drummer: *dūgū kīgūma*, *s.* a fiddler.
- dugulgūlimī*, *s.* a muck-worm, a winged insect, living in dung.
- dūgūngin*, *v.* I become a drummer.
- dul*, *s.* the right side, right hand.
- dūlīma*, *s.* a leper.
- dūlō*, or *dūlō pēbē*, *s.* a thick rope with which cows are tied together every night in the *berī*, two by two.
- dūlōngin*, *v.* I tie or chain two and two together.
- dūnō*, *s.* strength.
- dūnō*, *s.* thigh.
- dūnōwa*, or *dūnōa*, *a.* strong, robust; *e. g.* *dūnōa lebālārō*, strong to fight.
- dunowāngin*, *v.* I become strong.
- dūngin*, *v.* I pursue, I run after.
- dur*, *s.* family, tribe, nation.
- durūgāta*, *a.* chained or fettered together.
- durūngin*, *v.* I chain or fetter more than two together by the neck (comp. *dulōngin*).
- dūruskin*, an impers. verb, to fall; *e. g.* *kēgarā tsūdūrī*, there has been a tornado; *dēlāge tsudūre kōtsī*, the rain has ceased, the rain is over. This word appears to be a Reflective form (Conj. III.) of *yūrúskin*, but its use is now restricted to a fall of rain or other atmospheric productions.
- dūte*, *n. a.* of *dūngin*, the act of pursuing, pursuit.
- dūtēma*, *s.* one who pursues, a pursuer.
- dūtēskin*, *v.* I sew, I make by sewing; *e. g.* *wu kálugūni dūtēskin*, I make a shirt for myself.
- dzā*, *s.* a measure of length, being the interval between the elbow and the tip of the middle finger.

dzádzirma or *zázirma*, *s.* leopard.

dzárāfu, *s.* or *kēlpū dzárāfu*, a kind of superior natron, so hard that it must be broken in pieces with an axe or hammer.

dzebāgáta, *a.* sent.

dzebāngin, *v.* I send; *e. g.* *wu tátānġa dzebāngi sōbāniberō*, I have sent my boy to my friend's.

dzegāli, *s.* jaw.

dzegána, *s.* spur: *wu per dzegānan tsōngin*, I spur a horse.

dzegānāma, *s.* maker and vender of spurs.

dzegānāwa, *a.* provided with spurs.

dzúdzū, *s.* winged teremites, much relished in Bornu, when fried.

dzúmgin or *tsúmgin*, *v.* (*ši dzúmtšin*) I fast, keep a fast: *ašám dzúmgin*, I keep the fast of the appointed fast-month. Conj. IV., I cause to fast.

dzúngin, *v.* I push, press, or move a thing forward. Conj. II. and IV. *dzúgēsġin*, I push any thing to, towards, or upon another.

E.

eisā, *s.* a proper name of women. All females who bear this name are called: *mei kāmūbē*, the most excellent of women.

eisakēlt, *s.* breast, chest, shoulder (used especially of meat.)

F.

NB. The sound of f is frequently displaced by p or b.

fāgē, *s.* an enclosed place round a shed where the adult males assemble for conversation. It is generally in the centre of a town.

fāgawa, *a.* cloudy.

fāgou, *s.* a cloud, especially a dark one.

fāl, *i. q.* pal, one.

fāngin *v.* (*ši fāktšin*), I touch, I lay my hand on a person in token of benevolence and affection.

fáranì, *a.* 1) open: *tšinna fàranì*, the door is open; *nā fàranì*, an open place, *i. e.* a place cleared of wood, *e. g.* in a forest.

2) clear, bright, light; *e. g.* *dniā fàranì*, it is clear weather, or: it is day (said in the morning).

fàrei, *ad.* joined only to *búnyē*, as *búnyē fàrei*, it is quite night, it is pitch dark.

fàrga, *s.* waist.

fàrì, or *pàrì*, *s.* top, summit, height.

fàrin, *ad.* up, on top of, above.

fàrùgin, and *pàrùgin*, *v.* 1) I fly; *e. g.* *ngūdō fàrivō fàrtšì*, the bird flew up.

2) I jump, leap, dance; *e. g.* *tatoátę fàrtsei*, the boys dance. Conj. II., I jump upon any thing.

3) I cross, pass over, ford; *e. g.* *kõgana kómodūgu fàrtsei*, the soldiers have crossed the river.

fàrùgin, and *pàrùgin*, *v.* 1) I separate, part, dissolve, destroy, *e. g.* *sándi nęmsõbãntsa fàrtsei*, they dissolved their friendship.

Conj. III., only used in the *pl.*, to separate, scatter, *intr.*

2) I return, I give back, send back; *e. g.* *wu lebaiátę fàrùgin*, I return this purchased article.

fàrivō, *ad.* upwards, up, above.

fàtelei or *pàtelei*, *s.* a country-cloth, worn by women.

fàteleima, *s.* a trader in country-cloths.

fàteleiwa, *a.* provided with country-cloths.

fàtsar, or *dniā fàtsar*, *s.* 1) the brightness produced in the sky by the dawn of day: *dniā fàtsar kãmtšì*, it is dawn-ing, *lit.* the dawn has cut through, *i. e.* is appearing.

2) the early morning, a little before sunrise, *viz.* about five o'clock, the dawning day.

fìrì, see *pìrì bęlágãma*.

fókkata, *a.* joined.

fóktę or *fóktu*, *n. a.* the act of joining.

fólidō, *s.* whistling, a shrill sound: *wu fólidō fãngin*, I whistle; *šì wúga fólidōn bóbõšì*, he whistled to me.

fólidōma, *s.* a whistler.

fõngin, *v.* (*šì fóktšìn*) 1) I join, bring together, put together.

būrgō fōngin, only used in the *pl.*: to make a plan, plot, conspiracy.

kalā fōngin, only used in the *pl.*: to meet face to face, to confront (used especially of two hostile armies).

muskō fōngin, only used in the *pl.*: to shake hands, to be in close fight (hand to hand).

2) I mix, confound, mistake; *e. g. ni kādīga gēsgāwa fōn̄nem*, thou mistakest a serpent with a stick.

3) to set on or against each other, to excite to a hostile attack (Germ. hinter einander bringen, an einander heßen) *e. g. āfi nandīgā fōgentsa, gādū?* what set you against each other to make you quarrel?

Conj. II., 1) I join to, put on, add; *e. g. kura krīgibē kām tilā širō fōktsege*, the war-chief adds one man to him.

2) I put upon, lay upon, charge with; *e. g. sāndi wūrō kātugū fōgesāga*, they charged me with a lie.

fog, a specific *ad.*, only joined to *bul*, as *bul fōg*, very white.

fōg, a specific *ad.*, only joined to *tšim*, as *tšim fōg*, very bitter.

for, a specific *ad.*, only joined to *dē*, as *dē fōr*, quite empty.

fūdā, *s.* husk; *e. g. fūdā ngālōbē*, the husks of beans.

fūdāwa, *a.* husky.

fūgāta, *a.* (from *fūngin*) blown, swollen; *e. g. tīgintse fūgāta*, his body is swollen.

fūgō, or *fūgō kánnūrám*, *s.* three stones, or bricks, placed in the form of a triangle, on which the pots are set in cooking: *fūgō kētšīngin*, I set those stones in their place for the purpose of cooking; *fūgō rōngin*, I place such stones as are required for a large caldron, or boiler.

fūgū, *s.* 1) front, front-part; *e. g. fūgū ām ṛgāsōbē*, in front, or before, all the people; *fūgūnūrō léné!* lit. go in front of me, *i. e.* go before me.

2) futurity, omen; *e. g. fūgū tselam*, an evil omen.

3) *i. q.* *nemfūgu*, the office of a certain military dignitary.

fūgugū, *s.* an honorary appellation of Muhammed, perhaps = captain, chief, master.

fūgūma, *s.* a military officer who has to make the first attack in war.

fūgun, *ad.* 1) before (used of place and time); *e. g.* *fūgun dāgāta*, it stands before; *wu fūgun lēngin*, I will go first.

2) in future; *e. g.* *kū wu ntšisganí*, *fūgun ʔšəkō*, I will not give it thee to-day, but in future.

fugūngin, *v.* I am before, I go before, I go first; *e. g.* *wu bó-turō fugūngī*, I lay down first, *i. q.* *fūgun bōngī*. Conj. IV., I carry before.

fugurá, *s.* school-boy, scholar.

fugurāma, or *mālam fugurāma*, *s.* tutor, teacher, master, doctor.

fugurāngin, *v.* I become a scholar.

fūgurō, *ad.* before; *e. g.* *fūgurō lēné*, go before! *fūgurō kōngin*, I pass on, so as to leave another behind.

fukkāta, *a.* emptied.

fukte, and *fukta*, *n. a.* the act of emptying.

fúlā, *s.* 1) cream.

2) cold butter, *i. e.* butter before it is melted.

fúlāma, *s.* a dealer in butter.

fūlārām, *s.* a vessel used for keeping butter: *kēmō fūlārām*, a butter-calabash.

fūlāwa, *a.* buttery, containing butter; *e. g.* *keām fūlāwa*, buttery cream.

fūngin, *v.* (*ši fūktšin*) I empty by turning upside down, I pour out. Conj. II. and IV., I empty or pour into.

fūngin, *v.* 1) I blow; *e. g.* *wu kánnu fūngin*, I blow a fire; *wu mágum fūngin*, I blow a trumpet.

2) I swell; *e. g.* *táta kálāntse fūtsena*, the boy's head is swollen.

furgágata, *a.* blown up.

furgāngin, *v.* I blow up.

fūrūdu, *s.* a pad, or bolster, stuffed with grass, and laid under the saddle, or load, of an ox of burden; comp. *kantārgī*.

fūši, *s.* a species of serpents.

fūte, *n. a.* blowing, trumpeting.

fūteṃa, *s.* one who blows, a trumpeter.

fūteram, s. 1) a musical wind-instrument.

2) the bellows of a smith.

G.

gābagá, s. cotton-cloth of native manufacture. They cannot weave it broader than about half a foot, hence they have to sew several pieces together lengthways to render it fit for use.

gābargā, see *ndālimī*.

gādagar, s. teacher, tutor, schoolmaster; often: *gādagar fūgurábē*, id., or *gādagar gultégema*, id.

gadé, pr. 1) another, other, different.

2) yet another, one more.

gadēgáta, a. changed, pregnant.

gadēngin, v. 1) I change, or become different; of women, euphemistically, to become with child.

2) I change, or make different.

gadērō, ad. more, again; e. g. *wu šiga gadērō tširusganí*, I shall not see him any more; *ši nānīrō gadērō tsádiō*, he will come again to me.

gādēskin, v. 1) I grumble, murmur with discontent, am dissatisfied.

2) I strive, contend, quarrel, fight; e. g. *ūtogō gādūwí*, do not quarrel! *kríge gādēskin*, I make war, fight in war.

3) I scold, blame. c. Dat.: *wu širō gādēskō*, I scolded him.

gádu, s. pig, hog: *bī gádubē*, or *gádu bī*, a boar; *kúrgurī gádubē*, or *gádu kúrgurī*, a sow.

gāgēskin, v. 1) I enter, go in, come in, c. Dat.; e. g. *ši nēm-tsurō gágī*, he has entered his house; *átemān mūs-kō wāsī-liberō gāgēskī*, there I came into the hand of white people.

2) with *ngáfō*, I follow, yield, submit, obey; e. g. *wu ngáfō abāniberō gāgēskī*, I submit to my father.

3) to happen, come to pass, come, (comp. Germ.: einfallen), e. g. *kānā gāgenābē kántāge yásguāte tsúlugī*, the famine left three months after it had come.

galādī, s. a certain military office.

galádima, *s.* a military officer, next in rank to the *keigama*.

galāgáta, *a.* taught, learned.

gálāngin, *v.* 1) I teach, instruct; *e. g. wu nígā gálāngīa léné sóbānībērō*, go to my friend when I have instructed thee.

2) I inaugurate, invest with an office; *e. g. mei šīgā neigammō gálátsē*, the king invested him with the office of Generalissimo; *sánda Úmar kērmeirō galátsāna*, they inaugurated Omar as king.

Conj. II. and IV., I give in charge to; *e. g. wu širō tatānīga gálāgēsķī*, I have given my boy into his charge; *ši wírō kitábūntsēga gálāsegi*, he has given his book into my charge.

gálātē, *n. a.* the act of teaching, instruction.

gálātēma, *s.* teacher.

galé, *conj.* now, then.

gálifū, 1) *a.* rich.

2) *s.* a rich man.

gálifūngin, *v.* I become rich.

gámarē, *s.* a kind of bamboo growing as thick as a man's arm, and very high. — The *gámarē kúrgurī*, *i. e.* female bamboo, is hollow within, where the heart ought to be, and is frequently seen in S. L.; but the *gámarē bī*, *i. e.* male bamboo, is not hollow inside, and much stronger than the other.

gámbā, *s.* an old female animal which is no longer useful; *e. g. gámbā pērbē*, an old mare; *gámbā pēbē*, an old cow; *gámbā dímbē*, an old ewe.

gámbuskín, *v.* I scratch.

gámgin, *v.* (*ši gáptsin*) 1) I am left; *e. g. bēni tīlōma gábgonō*, only the capital is left.

2) I remain, abide; *e. g. wu ngāfōnēmin gámgō*, I will remain behind thee.

Conj. II., to be left or remain for; *e. g. pēr tīlō wírō gábešēge*, one horse is left for me.

Conj. IV., to cause to remain, to leave for; *e. g. pērnem wírō yitēgabgē*, leave thy horse for me!

ganá, *a.* 1) little, small, young; *e. g. táta ganá*, a little boy.

2) few; *e. g. kábū ganá*, a few days.

ganāṅgin, *v.* 1) I become little.

2) to become or grow few, to lessen.

ganārō, *ad.* shortly, in a short while, in a short time; *e. g. wu nāṭen ganārō kargóskō*, I remained a short time there.

gāndeskin, *v.* I lick; *e. g. dāgel mīskōntse tsegāndin*, the monkey licks his paws.

ganí, *ad.* not.

gānga, *s.* drum: *kā gaṅgābē*, drum-stick.

gānga tsāṅgin, I beat a drum.

gāngāma, *a.* referring to the drum; *e. g. dāgū gāngāma*, a drummer.

gāngā, *s.* a species of palm with fan-shaped leaves.

gāngū, *s.* a spotted serpent about six to eight feet long, not poisonous.

gārṅgin, *v.* I place in a line; *e. g. kátsalla kōganāwa gártse*, the Captain placed the soldiers in a line; *wu sára gārṅgin*, I make a fence; — *pátō* or *pā gārṅgin*, I make or prepare a home, a house (never: *ṇem gārṅgin*); — *bēla gārṅgin*, I make or build a town.

gāru, *s.* the wall round a city: *gāru bērnibē*, city-wall; *bēlāga gārūbē*, the ditch or moat round a town.

gārwa, *s.* merchant, trader.

gārwāṅgin, *v.* I become a merchant.

gāsala, *s.* the washing of a dead body, comp. *kāsala*.

gasalgāta, *a.* washed.

gasālṅgin, *v.* I wash a dead person.

gāskin, *v.* 1) I follow.

2) I obey. (Comp. in Germ. *folgen*.)

gātšī, *s.* the last-born child, the youngest child.

gaḷāgeskin, *v.* I remain, stay, live, till next year. Future: *tsagaḷāgeskō*, I shall come next year. Aorist: *kagaḷāgeskō*, I came last year.

Conj. *iv.*, *yitegaḷāgeskin*, I cause to remain, I keep till next year.

gaḷāgīa, or *dīnīa gaḷāgīa*, *ad.* next year.

ganāgata, *a.* laid down, kept, preserved.

ganāṅgin, sometimes *ganāṅgin*, *v.* 1) I lay down, put down, set down; *e. g.* *agōtę ganāné!* lay this thing down! *ši tsōga kālāntselan ganātsī*, he has put on his cap; *ngě kánnulan ganāné!* set a pot on the fire!

2) I deposit, preserve, keep; *e. g.* *dántse ngāsō tsurō nemtsibēn ganātsena*, he keeps all his meat in his house; *kāmū ndí ganānyogō!* let us take two wives!

3) to keep alive, preserve (said of God); *e. g.* *alla nigā ngūburō ganātsę!* my God give thee long life!

4) I prepare, make; *e. g.* *koātę kúlō ganātsī*, the man has prepared a farm; *kúlugūtę állayē ganātsę*, God makes this pool.

ganāte, *n. a.* the act of keeping.

ganātema, *s.* a keeper.

gégē, *s.* whisker.

gégēwa, *a.* having a whisker.

gēttawa or *gēttoua*, *s.* a kind of tree whose leaves are eaten as a vegetable, and whose wood, being rather soft, is used for making drums or bowls. The Hausas call it "Gúrtsā," and by this name it is described in Captain Clapperton's Travels, p. 11.

gémē, *s., i. q.* *gégē*, whisker.

gēṅgin, *v.* 1) I wait, await.

2) I wait upon, I attend to.

gētēma, *s.* attendant, keeper.

gēřeskin, and *yirgēřeskin*, *v.* I tie; *e. g.* *ngérgę gēřeskin*, I tie a bag; *pérni mūlin gēřeski*, I have tied my horse in the stable. Conj. II., I tie do; *e. g.* *ši pérntsega šigorō tsęrgęgērī*, he has tied his horse to a post.

gēbádgata, *a.* trodden on, bruised, crushed.

gēbalṅgin, *v.* I shake, agitate: *wu keám gēbalṅgin*, I curdle milk by shaking it in a calabash. Conj. II., I shake for, or into; *e. g.* *wu mánda nkírō gēbalgeskin*, I shake salt in water, for the purpose of melting it.

gēbam, or *gēbam*, *s.* boiler, caldron, kettle.

gēbam kámántse, a caldron-cover.

gebáŋgin, *v.* (*ši gebáttšin*) 1) I tread, tread upon; *e. g. wu pánem gebáŋgani*, I will not tread (*i. e.* enter) thy house.

2) I bruise, crush; *e. g. ši kálā kádibē gebáttši*, he has bruised a serpent's head.

gebátte, *n. a.* the act of treading on, bruising.

gebāterám, *s.* from *báskin*, a means of ascending, a ladder, staircase, steps.

gebgáta, *a.* thrown away.

gédi, *s.* 1) bottom; *e. g. gédi ngébbē*, the bottom of a pot; *gédi gésgábē*, the space between the branches of a tree and the ground.

2) foundation, certainty; *e. g. ágō gédintse bágōte nemérō, ši áram*, it is forbidden to tell any thing which has no foundation.

3) origin, beginning; *e. g. gédi krígibē*, the beginning of the war; *gédi mánabē bádīné!* begin to tell the story!

4) origin, descent, ancestry; *e. g. gédintse ngásō kērdī*, all his ancestors were heathen.

5) east; *e. g. kau gedin tsúlugin*, the sun rises in the East.

6) meaning, signification, import; *e. g. kanášinnntibē gédintse tštruskō*, I shall know the meaning of this dream.

gémgin (*ši géptšin*), *v.* I throw away, I thrust, cast, fling, *i. q. tángin*.

Conj. II., I throw for, or to, or at any one; *e. g. díbunō tátanrō gebgeskī*, I threw a date to my boy; *kou širō gebgeskī*, I threw a stone at him.

Conj. III., I throw myself, *i. e.* I jump, leap; *e. g. ši ngáfō sárāberō gépteḡī*, he leaped over the fence; — *kókō géptia*, when the toad had jumped.

gémgin *v.* (*ši géptšin*, and perhaps: *gémštšin*) I meet, reach, arrive at; *e. g. bérniga gémḡī*, I have reached the capital; *šiga páton gémniendě*, we did not meet him at home.

Conj. II. id.

gēnděskin, *v.* I shake; *e. g. wu gēsḡā gēnděskin*, I shake a tree.

Conj. III. *degēnděskin*, I shake myself.

gerāgáta, *a.* hidden, hid, concealed.

gerāngin v. also: *geriāngin*, I hide, conceal, secret. Conj. II., I hide from.

gerāsān, s. thread, yarn: *gerāsān pērīngin*, I spin yarn: *gerāsān berēngin*, I twine thread.

gērē s. or *ņemgērē*, the office of the *gērēma*.

gērēgāta, a. standing up together, or by the side of one another; e. g. *āmtē ņgāsō nā tūlon gērēgāta*, all the people were standing in one place.

gērēgēsķin, v. i. q. *tēkkēsķin*, I lean, incline against, c. Dat.

gērēma, s. a certain military officer.

gerēngin, v. I give a parallel direction, I place side by side, I put together; e. g. *belāga sāndi ndibēsō gerētsa*, they made the graves of both of them one by the side of the other; *kōganā kām 'di gerētseiya*, *tilō kāmāntsegā kōtsī*, when they had placed the two soldiers side by side, one of them surpassed the other in height.

Conj. II., I place parallel to, place side by side to. Conj. III., only used in *pl.*, to stand side by side.

gērēsķin, v. I champ, chew, gnaw, I eat meat.

gergāngin, v. I am vexed, angry, wroth.

gērgāta, a. drawn, dragged.

gērūngin, v. 1) I draw or drag on the ground; e. g. *kābin pērbē gērtšī*, he has dragged the carcass of a horse.

2) to make a low continued noise; e. g. *kōmodūgu gērtšin*, the sea makes a noise.

3) I murmur, grumble; e. g. *āfirō tsēbēsō gērņemin?* why grumblest thou all day long?

Conj. II., I drag to, towards; e. g. *līfā belāgarō gērtsagei*, they dragged the carcass to a hole.

Conj. III., I move a little, as e. g. on a bench, in order to make room for another.

gērtesķin, v. I separate, divide, sever.

Conj. III. *degertēsķin*, only used in the *pl.*: *dēgertēn*, *dēgertuwī*, *dāgertin*, to separate, disperse, *intr.*

gértūa, a. noisy, murmuring, grumbling.

gēsgā, sometimes *kēsgā*, s. wood, tree: *tāta gēsgābē*, tree-fruit;

páragė gėsgábė, the place where the lowest boughs or branches grow out of the trunk of a tree.

gėskė, *s. i. q. nęmgėskė*, *s.* 1) moderation, thoughtfulness, steadiness.

2) improvement in health, recovery.

gėskė, *a.* 1) moderate, temperate, considerate, thoughtful, quiet, not overdoing or hurrying over, any thing.

2) better, recovering from sickness.

gėskėngin, 1) I become, or am moderate, considerate, quiet; not urgent; *e. g. kidántse gėskėtši*, his work is not urgent.

2) I recover, am recovering, getting better.

Conj. IV. I quiet, soften, appease; I cure.

gėskėrō, *ad.* moderately, temperately, considerately, thoughtfully; *e. g. kidāņęm gėskėrō dē!* do thy work thoughtfully; *dniū gėskėrō tei!* be moderate, thoughtful, nothing overdoing, steady!

gōdėa, *s.* a large kind of calabash.

godėgata, *a.* blessed.

gōdėngin, *v.* I bless, thank, *c. Dat. and Acc.*, *e. g. wu allārō godėngi*, I have thanked God; *wu tátānigā godėngin*, I bless my son.

gōdėte, *n. a.* the act of blessing, thanking.

godėtema, *a.* thankful, acknowledging.

gōdō, *s.* begging: *gōdō gōdōngin*, I beg.

gōdōa, *a.* begging; *e. g. kām gōdōa*, a beggar.

gōdōma, *s.* a beggar.

gōdōngin, *v.* I beg, I ask for alms, I beg pardon.

gōdōte, *n. a.* the act of begging.

gōdōtema, *s.* beggar.

gōgō, *s.* stump.

gōmbara, *a.* striped: *gōmbara tsėlambė*, marked with black stripes; *gōmbara tsėlambėwa bėlbėwa*, marked with black and white stripes.

gōnė, a title of Muhammadan priests, perhaps corresponding to our D. D.; for every *gōnė* is a *mālam*, but not every *mālam* is a *gōnė*. When *gōnė* is joined to *mālam*, which is

generally the case, it follows that word. — The title of *gōni* is conferred by the *alfákī*.

gǒngin, v. 1) I take.

- 2) I assume: *kásūa kátugūbē gógoskō*, I assumed a feigned sickness.
- 3) I regard, esteem, take for; e. g. *búltega sulweirō gótse*, he regards the hyena as lazy.
- 4) I conceive, generally joined with *tsúrō* and said of women and animals; sometimes also joined with *ńgepal*.

Conj. II., 1) I assist, or help in taking.

- 2) I put, set, place upon; e. g. *bátsam fúgōrō gótšēga*, they will put the boiler upon the hearth-stones.
- 3) I load; e. g. *káreindē tatoánderō gógené*, load our things upon our children! — *kégara gótsegin*, a cloud loads, i. e. it consolidates itself.

gúbōgem or *gúbōgum*, s. cock; *gúbōgum burgóbē*, the first cock-crowing in the morning; *gúbōgum deregébē*, the second cock-crowing. — *kokóreō gubōgémbe*, cock-crow; *gúbōgem kokóreō tsáke*, the cock crows.

gúbōri, s. a kind of crane.

gudu-gúdu, s. heel.

gúga, s. bucket for drawing water from a well, consisting of a calabash.

gúlbī, s. a bay, creek.

gulgáta, a. told.

gúlugin, v. 1) I tell, say.

- 2) to call (comp. the German provincialism: "Einem einen Namen sagen," for, "Einem etwas heißen") *nirō kām gúltsaganí*, I shall no more call thee a person; *wu širō bārbū gúlgi*, I called him a robber.

gulóndō, s. finger: *gulóndō šībē*, toe; *gulóndō mbēlan*, thumb, or great toe; *gulóndō puléterám*, the first finger, index (comp. the Germ. Zeigefinger); *gulóndō dábubē*, the middle-finger; *gulóndō kámántse dábubē*, or *gulóndō kámántse gátšibē*, the fourth (?) finger; *gulóndō gátši*, little finger.

gúlte, n. a. the act of telling, speaking, speech.

gúltema or *gúlteḡema*, s. 1) speaker, herald;

2) talker, tale-bearer.

gúlungin, v. or *tšī gúlungin*, I wash, or rinse my mouth.

guréngin, v. 1) I wait for, c. Acc., e. g. *wu níḡā ngúburō guréngī*, I have waited a long time for thee.

2) I attend to, mind, keep; e. g. *wu díminḡem guréngana*, I keep thy sheep; *állā guréntseḡ*, may God keep thee! a common reply, on being accosted or saluted.

gúrgum, s. an animal of the size of a hog, with a long snout, and red, like a deer; said to dig instantly into the ground and to hide itself, when pursued. This is probably the "koorigum" of Captain Denham's Travels p. 320.

gurúmgin, v. (*šī gurúptšin*), I prick, push, stick.

gúrusu, s. scarlet, velvet.

gúteḡskin, v. I draw, absorb; e. g. *wu níḡí gúteḡskin*, I draw water; *kau* or *tseḡ gúteḡskin*, I sun myself; *kánnu gúteḡskin*, I warm myself.

gútsḡer or *gútsr*, s. a tassel.

gútsḡerwa, a. tasselled.

gútsḡen, s. a guana, an animal between a lizard and a crocodile.

gútsḡigan, s. a bird similar to a stork, only larger, perhaps a kind of pelican.

H.

hām, s. i. q. *ām*, people.

hāngin, v. i. q. *āngin*, I open, I stretch.

hārḡngin, v. i. q. *ārḡngin*, I dry.

hátšī, s. i. q. *átšī*, a pilgrim to Mecca.

hāngigī, or *sīngigī*, s. the hiccough, e. g. *hāngigī wúḡā séter*, I have the hiccough.

I.

ilān, ad. 1) softly, slowly, gently: *ilā ilān*, very gently.

2) with a low voice, not loud.

ilī, *s.* (comp. $\overset{\text{ē}}{\text{ilī}}$ and $\overset{\text{ē}}{\text{ilī}}$, *populus, affines, familia*) 1) seed (of plants, male animals, and men);

2) family, nation, people: *ni ilīfi?* of what nation art thou?

3) sort, kind *e. g. ilī tsāneibē ndāsō*, how many kinds of cloth?
ilīwa, *a.* having relatives, belonging to a family.

Īsa, *s.* Jesus.

īšeskin, or *īskin*, *v.* 1) I come; *e. g. sōbāni nānirō īšī*, my friend has come to me.

2) to come to pass, to happen: *ši āgō bālī īsinte nūrō gūl-tšin*, she will tell thee what happens to-morrow.

K.

kā, *s.* 1) walking-stick.

2) *kā tšībē*, lip; *kā tšēnābē*, the handle of a knife.

kābagā, *s.* span.

kābagāmā, *s.* one measuring with the span.

kābagāngin, *v.* I span, *i. e.* I measure by spans.

kābagī, or *kāmagī*, *s.* a nicely ornamented calabash, with its cover.

kābar or *kāfar*, *s.* burying-ground, grave-yard, cemetery.

kābeḍbeḍi, (from: *bēḍbeḍgin*.) *s.* perfume, fragrance, odour, pleasant smell: *wu kābeḍbeḍi pāngī*, I smell perfume.

kābeḷā, *a.* only used of horses: *per kābeḷā*, a brown, chestnut-coloured horse.

kābeḡ, *a.* soft, tender, smooth, not hard.

kābin, *s.* corpse, cadaver.

kābineskin or *kābingin*, *v.* I die, but generally only used in the third person.

kābinwa, *a.* referring to corpses, full of corpses; *e. g.* a battlefield can be called *nā kābinwa*.

kābū, *s.*, *i. q.* *yīm*, or *lōkte*, the day of 24 hours: *kābū māḡe*, one week; *kābū wāri*, fifteen days, but used, like our fortnight, for two weeks. *āllā nūrō kābū ntšó!* may God give thee long life! The names of the days are Arabic

and the Kanuris pronounce them in the following manner: *Léma*, Friday; *Sébbē*, Saturday; *Láde*, Sunday; *Letélin*, Monday; *Táláge*, Tuesday; *Lárāba*, Wednesday; *Lámīse*, Thursday.

kābūa, *a.* having days, *i. e.* being rich in or full of days, being old.

kābuāngin, *v.* I get old.

kābūgu, see *kāfūgu*.

kābum, *s.* a weaver's shuttle: *kābum tságāngin*, I pass the shuttle from one side to the other in weaving.

kādāfū, *s.* dirt, filth, mire.

kādāfūa, *a.* dirty, filthy.

kādāfuāngin, *v.* I become dirty, make myself dirty.

kādām, or *kādām sóabē*, *s.* spring, fountain, well, source, *viz.* the water bubbling forth at the bottom of the well called *šoa* — comp. *kāšim*.

kādamma (for: *kādamma*), *a.* having or containing a fountain, esp. a good, a rich one. Used only in connexion with *šoa*.

kādāra, *s.* pony, a small horse.

kādarāma, *s.* or *kōa kādarāma*, the owner of ponies.

kādarāwa, *a.* containing ponies, abounding in ponies.

kādgun, *s.* (also *kātkun*) load, burden.

kādgunma, *s.* a man of burden, one able to bear heavy burdens.

kādī, *s.* serpent, snake.

kādīma, *s.* a serpent-tamer, a charmer of serpents. For this purpose chiefly the serpents *gāngū* and *āber* are taken.

kādgata, *a.* skimmed.

kādugū, *s.* *membrum virile*: *tši kādugūbē*, foreskin.

kādugū, *s.* place behind any thing, rear; *e. g.* *kādugū nemnibēn kúlugū mbētsi*, there is a lake behind my house; *āmtse ngāsō meiga kādugun tságei*, all his people followed the king in the rear.

kādūi, *s.* tail, (used only of horses, mules, asses and giraffes).

kādūiwa, *a.* having a fine long tail.

kāfānā, or *ngūdō kāfānā bērinōa*, a wild duck, with a large fleshy protuberance on the head.

kájár, *s.* a yellow bird, a little larger than a sparrow. It has become proverbial for its chattering; *e. g.* one says: *kām neméwa káfargei*, a person talks like a *kájár*.

káfi, *s.* a kind of soft wood, used in lighting fires, by being rubbed with a hard piece of other wood.

káfi, *s.* locust. There are various kinds of them, as:

káfi káman, or *káfi kámanwa*, the locusts which come in such swarms as to darken the sun in their flight.

káfi kéli kénderma, *i. e.* green cotton locusts. They are striped, large, but few in number, and live on the green cotton-plant; hence their name.

káfi difū, dark-coloured locusts, coming in the cold season, at evening, and always leaving again on the following morning, a few hours after sunrise.

káfi lagará, or *lagerá*, a large kind of speckled locusts.

káfi súgundō, or *sugúndōrám*, a large kind of beautifully speckled locusts.

káfi kéli súguma, green locusts, living in the grass which is called *súgu*. They have two feelers not quite an inch long, six legs, four of which are one, and the two others two inches long. Their head is half an inch, and their body two inches long and as thin as a quill.

káfi kasášima, white locusts which feed on the leaves of the *kásašī*-tree.

káfi, or *káfi kanígibē*, *s.* the cross-piece of a bow.

káfīa, *s.* shade, a shadowy place: *káfīa róngin*, I cast a shadow.

káfīawa, *a.* shady, shadowy.

káfīma, *s.* an archer, a bow-man.

káfūgu, *a.* short, small, little.

káfūgúngin, *v.* I become little, small.

kāgá, *s.* grandfather, grandmother; also: one's husband's or wife's father and mother, or grandfather and grandmother.

kāgāfu, *a.* stupid: *kāgāfu póleg*, very stupid.

kágalla, *s.* (comp. *sányá*), rank, office, used only of the following public offices: *neigam*, *yéři* or *neemyéři*, *púgū* or *ne-*

fūgū, galádī, ŋemtsárma, bágāri, nátsal, nārtšino, ŋemmeínta, géřē or ŋemgérē, nógana, béla or ŋembéla.

kágalmū, s. garlic.

kágē, mine. see Gram. §. 35 &c.

kágel, s. anvil.

kágelma, s. smith, blacksmith.

kágelmáŋgin, v. I become a smith.

kágellám, s. workshop of a smith, smithy.

kágem, s. pelican.

kágū, s. twin.

kágūma, s. a woman who has given birth to twins.

kágū, s. coldness, frost; e. g. bīŋemtsīa kágū mbétsī, when it is winter, there is frost; kágū sétei, I have caught a cold, lit. cold has caught me.

kágūa, a. cold, not used of water or food, but merely of the state of the atmosphere and its effect on living beings; e. g. wu kágūa, I am cold, I feel cold.

kaiga, see: keiga.

kákāde, s. paper on which nothing is written, comp. túgardá.

kákāra, s. a rough kind of millet, often called "kuskus."

kákārawa, a. full of kuskus, containing much kuskus.

kal, s. joint (used of the joints of human members, and certain plants, as Indian corn, sugar cane &c.); also: the part between two joints.

kal, s. exactness, correctness.

kal, a. alike, identical, the same: gésgā Bétōa pēwa kal, the Beto-tree and a cow are the same.

kaláfīa, or probably better kalláfīa, comp. láfīa, s. health, happiness, prosperity; e. g. wu kaláfīāni mbétsī, I am well.

kaláfīa, a. 1) well, happy, prosperous; e. g. ši kaláfīa, he is well.

2) good-natured, harmless, inoffensive; e. g. ndúsō kádī Gángū nótāna, ši kaláfīa, any one knows that the Gangu serpent is inoffensive.

kaláfīāwa, a. healthy, salubrious; e. g. lárde kaláfīāwa, a healthy country.

kaláfū, s. a tanned hide, leather.

kaláfūma, *s.* a tanner.

kaláfumáŋgin, *v.* I become a tanner.

kálála, *s.* noise, sound, cry; *e. g.* *kálála pínŋin* or *gónŋin*, I make a noise.

kálalāma, *s.* one who makes much noise, a noisy person.

kálalānŋin, *v.* I make a noise.

kálalāwa, *a.* noisy; *e. g.* *nā kálalāwa*, a noisy place.

kaláli, *a.* meek: *kaláli lás*, very meek.

kálaŋgin, *v.* 1) I direct, I point.

2) I turn, I turn back.

3) I turn inside out, or bottom up.

Conj. III., I turn myself, I return, I am converted.

kálasenŋin, *v.* (*ši kálaššin*) I pound, mash.

kálē, *s.* shyness of a horse: *per kálē túššin*, the horse shies.

kaleinā, *s.* leech, blood-sucker.

kaleināwa, *a.* containing leeches; *e. g.* *kómodūgu kaleināwa*, a lake with leeches in it.

kálēwa, *a.* shy: *per kálēwa*, a shy horse.

kálem, *s.* abdomen, bowels, intestines; *e. g.* *kálem kúra*, the colon or rectum; *kárgun kálem kásōbē*, *lit.* medicine of the bowels' running, *i. e.* aperient medicine; *kárgun kálem kértebē*, medicine to counteract looseness of bowels, a purgative.

kálemma or *kálemwa*, *s.* one having a bowel-complaint, esp. looseness of bowels.

kalgáfū, *s.* muslin, fine white baft.

kalgata, *a.* 1) broken, crushed.

2) hatched.

kálgō, *i. q.* *kárei*, *s.* utensils, vessels, instruments, apparatus: *kálgō kúlōram*, agricultural implements; *kálgō krígerám*, war-instruments.

kálgun and *kúlgun*, *s.* black mud, or clay: *kálgun 'gébē*, potter's clay.

kálgunwa, *a.* muddy, clayey.

kalgútan, *s.* cotton.

kalgútanma, *s.* trader in cotton.

kalgútamwa, *a.* full of cotton, containing much cotton.

káli, *s.* or *káli bálbalē*, a white bird of the stork kind, but much smaller than a stork, also called *ngúdō kénāma*, *i. e.* calf-bird. In Sierra Leone it is called "cow-bird," from its habit of following the cattle on the field, to pick up their ticks.

káli, *s.* pus, the whitish, watery matter of a sore.

káli, *s.* chaff.

káliā, *s.* a male slave. (comp. *kir*.)

káliāma, *s.* the owner of male slaves.

káliāngin, *v.* I become a slave, I make one a slave.

kálijī, *s.* or *kálijī bēogōbē*, the handle of an axe.

kálijū, *s.* smell, scent; *e. g.* *ágō kálijūntse pángin*, I smell something.

káligimō, *s.* dromedary, camel; *káligimō kútuŋgū*, camel. The latter is smaller than the former, and more calculated to carry burdens, but not so swift.

káligimōma, *s.* the owner of camels.

káligimōwa, *a.* full of camels, or possessing many camels.

káligī, *s.* 1) thorn, prick; *e. g.* *káligī gēsgābē*, the thorn of a tree; *káligī wīgā sēbui*, I have caught a thorn;

2) sting; *e. g.* *káligī kúli kamāgenbē*, the sting of a bee; *káligī kantānābē*, the sting of a musquito; *káligī kádībē*, the sting of a serpent.

káligīwa, *a.* thorny, prickly.

kálitram, *s.* the place where the chaff is separated from millet, and where consequently much chaff is strown about.

kálisunō, *s.* 1) pulse: *wu kálisunō kéreŋgin*, I feel the pulse.

2) the soft part on the crown of an infant's head.

kálisunōram, *s.* that part on the crown of the head which is soft in infancy.

káliwa, *a.* containing pus, or matter; *e. g.* *tūnū káliwa*, a sore, containing pus.

káliwa, *a.* having much chaff, chaffy.

kállin, or *kállō*, *adv.* exactly so, alike; *e. g.* *állu ndūsō kállō alákkonō*, God has created all alike.

kálingin, *v.* I drive back. Conj. II., I drive any thing back to or for any one.

kálŋin, v. 1) I break, knock open. (said of eggs, nuts etc.)

2) to hatch; e. g. *kúgui ńgepal káltšin*, a fowl hatches eggs.
kálū, s. 1) leaf of plants;

2) soup, gravy, the Negro's so-called palawer-souce (made of a great variety of herbs and tree-leaves, with boiled meat or fish and palm-oil.): *kálū déŋin*, I cook a soup.

kálūa, a. full of leaves, having a rich foliage.

kálugō, s. instrument, implement, thing; e. g. *kálugō krígēbē*, war-instruments; *kálugō kúlōbē*, agricultural implements; *kálugō ńembē*, things belonging to a house, furniture.

kálugū or *kálgū*, s. shirt, a loose outer garment like a shirt, a cloak.

It sometimes more closely resembles a common shirt, sometimes a surplice. — *kálugū krígibē*, a shirt of mail, a corselet.

kálugūa, a. having or containing shirts.

káluguáŋin, v. I shall become provided with shirts.

kálugūma, s. a trader in shirts.

kálun, s. (in Digoa: *kólun*) i. q. *kátšim*, grass.

kām, s. (Perhaps from $\square\square$, the great ancestor of the Negroes, as $\square\square$ = "Adam" and "man".) 1) a man, a person, an individual; pl. *ām* or *hām*, people.

2) a relative; e. g. *sóbānítē kámní*, my friend is a relative of mine. *kām kamma*, a non-relative, a stranger.

káma, s. (perhaps better *kamma*) companion, comrade, associate, fellow, friend.

káma, s. one who knows to fight well with a stick.

kamágen, s. honey.

kámagī, s. or *kábagī*, a nicely ornamented calabash, with a cover, about one foot in width.

kámagīma, s. the maker of such calabashes.

káman, see *káf̄*.

kamáŋin, v. (*ši kamáttšin*) I mash with the hand, knead.

kamáun or *kamáun*, sometimes *kamágun*, s. elephant; — *tímē kamáunbē*, or: *yéli kamáunbē*, ivory.

kamáunma, s. a hunter of elephants.

kamáunwa, a. full of elephants, containing many elephants; e. g. *káragā kamáunwa*, a forest abounding in elephants.

kāmbā, *s.* one who has lost his partner in life; — *kāmū kāmbā*, a widow; *kōa kāmbā*, a widower.

kambāngin, *v.* I become a widow or a widower.

kāmbē, (now united into one word, but originally = *kām*, person, and *bē*, free) *a.* a free man, free, liberated.

kāmbē or *ņemkāmbē*, *s.* freedom, liberty: *wu nīgā kāmbērō kolōņskin*, I let thee go free, liberate thee, set thee free.

kāmbēngin, *v.* 1) I become free, gain my personal liberty.

2) I make free, liberate.

Conj. III. I become free. Conj. IV. I make free, liberate, I set free.

kambēlāte, *s.* shoulder.

kāmgaata, *a.* cut, decided, fixed, appointed.

kāmgin, *v.* (*ši kāmšin*, rarely *káptšin*) 1) I cut, cut through, cut in pieces; *e. g. dā kāmgin*, I cut up meat; *gēsgā kāmgin*, I cut a tree.

2) I decide (NB “decide” is derived from *cado*), I settle; *e. g. kāmpigī tátōa kām ʼdibē pērō kāmgonō*, the girl decided the dispute between the two boys.

3) I fix, appoint; *e. g. sārte kāmgin kēndērō*, I fix a time for coming.

4) I overtake another on a different way, so as to meet him from before; also *fūgū kāmgin*, *id.*

Conj. III., I cut myself, I am cut; *e. g. kārgeņi kāmti*, I have lost my courage and hope, I am sad, disconsolate.

kāmgin, *v.* I turn or become a person.

kāmma, *a.* belonging to, or referring to a person.

kām kāmma, a person belonging to another and not your own family, a non-relative.

gēsgā kāmma, a tree owned by somebody; *ņigūdō kāmma*, a bird belonging to some one.

kāmpeli, *s.* 1) flower, blossom: *kāmpeli gēsgābē*, the blossoms of a tree.

2) wrestling: *kāmpeli mōlteskin*, I wrestle; *kāmpelirō lēngin*, I go to a wrestling party.

kāmpelīma, *s.* a wrestler.

kāmpelīmāngin, *v.* I become a wrestler.

kâmpelîrâm, *s.* place for wrestling.

kâmpoi, *a.* light, not heavy, comp. *telâlâ*.

kâmpoîwa, *a.* having any thing light, or fit for swift movement;
e. g. *bû* or *ši kâmpoîwa*, alert, smart, quick, fast; *kârgê*
kâmpoîwa, rash, exciteable, foolhardy.

kâmpû and *kâmpûa*, *a.* blind; *e. g.* *kâmû kâmpû* or *kâmû kâmpûa*, a blind woman.

kâmpû, *s.* a blind person; *e. g.* *kâmpû kâm dēgē tsei*, four blind persons came.

kâmpûngin, *v.* I become blind.

kâmû, *s.* 1) woman.

- 2) wife (comp. the Germ. Weib) *i. g.* *kâmû nigábê*; *e. g.* *ši kir kâmurō tsēdin*, he makes female slaves his wives; *pērōga kâmurō yiskin*, I give a daughter in marriage; *kâmû diskin*, I marry a wife, *e. g.* *ši kâmû gadé tsēdi*, he has taken another wife.

- 3) *kâmû kûra*, secundine, afterbirth; not used of animals, see *kâtō*.

kâmûa, *a.* having a wife, being married.

kâmûma, *s.* one who is too fond of women.

kânadi, *s.* 1) meekness, patience; *e. g.* *wu*kâmadi gōngin*, I exercise patience.

- 2) peace, consolation, comfort.

kanadīngin, *v.* I am tranquil, appeased, consoled, quiet, meek:
kâmmō kanadīngin, I bear patiently with any one.

kânadiwa, *a.* meek, patient, gentle, quiet.

kânām, *s.* teremite. There are different kinds, as — 1) *kânām tšérma*, a small kind of teremites, which make no hills, and come out of the ground only by night. When any one comes near them, they make a loud noise, which the Natives imitate by "tšér".

- 2) *kânām kûrni*, the small white teremites, which make black hills, one or two feet high and surmounted by a roof.
- 3) *kânām gâlgalma*, the large brownish teremites, which make red hills of a great size, sometimes as large as a small house.

- 4) *kānām leirābē*, a kind of red teremites, fond of consuming dead bodies in the grave (*leira*).
- 5) *kānām dzūdžū*, winged teremites, a transformation of the "gālgalma", which fly about in vast numbers in rainy-season-nights; when fried, they are much relished by the natives.

kāndaṅ, s. 1) nail, e. g. *kāndaṅ sūbē*, an iron-nail; *kāndaṅ leimābē*, a tent-peg.

- 2) especially a sharp pointed pole, rammed into the bottom of the pit called *mārbā*, to go through the body of animals which fall into it.

kandira, s. a hunter.

kandirāngin, v. I become a hunter.

kandirāram, s. place where hunters are used to go for game.

kāndulī, s. 1) hair: *kāndulī kā tšībē*, mustache; *kāndulī kēringin*, I plait hair.

- 2) feather, the plume of birds, i. g. *téktigī*.

kāndulō, s. the excrements of cows, bulls and oxen; *pē kāndulō kolōtšīn*, a cow makes dung.

kāndulōrām, s. dung-hole, dung-pit.

kāngin, (*šī kāttšīn*), v. I skim, take from the surface by drawing off.

kānī, s. goat.

kāntāmō, s. bullock: *kāntāmō mbēlan* or *kāntāmō bātširī*, a bull; *kāntāmō lapterām*, an ox of burden.

kāntāmōma, s. the owner of bullocks.

kānnu or *kānu*, s. 1) fire; e. g. *kānnu fūngin*, I light a fire; *ņēmō kānnu yākēskin*, I set a house on fire; *kānnu-šōua*, a lamp.

- 2) hell-fire, hell.

kānnūa, a. warmed, heated by fire, warm, hot; e. g. *nikī kānnūan tūltšīn*, he washes with warm water.

kānnuāngin, v. I become warm or hot. Conj. IV., I warm, I make warm.

kānnūrām, s. fire-place, hearth.

kantāna, s. mosquito.

kantánāwa, *a.* full of mosquitos.

kantárgī, *s.* a pad or bolster, stuffed with grass, and laid on the back of camels, instead of a saddle or before a load is put on. comp. *āntélesge* and *pírūdu*.

kantegálijī or *kantegálibī*, *s.* kidney.

kánti, *s.* the inner part of the thigh, which is turned towards the horse in riding.

kántsā, *s.* drink, beverage, whatever is drunk.

kāntsúgū, *s.* hip, haunch.

kāntsúgūma, *s.* a wrestler who takes hold of one's hips.

kántšī, *s.* smoke.

kántšūa, *a.* smoky, emitting smoke, full of smoke.

kánūwa, *s.* indifference, coldness of manners, dislike.

kanuwári, *s.* hatred, enmity.

kaŋgádī, *s.* 1) horn; *e. g.* *kaŋgádī pēbē*, cow-horn;

2) feeler; *e. g.* *kaŋgádī kúlibē*, feeler of an insect; *kaŋgádī kókodōbē*, feeler of a snail.

kaŋgádīma, *s.* a corneter, one who blows a horn.

kaŋgádīwa, *a.* having a horn, horned: *pē kaŋgádīwa*, horned cattle.

káŋgal, *s.* milk for about two or three days after giving birth, before it has obtained its usual nature and appearance. The word is used of human and animal milk.

káŋgalei, *s.* the stick or stalk of guinea-corn, very marrowy and sweet, hence chewed by the natives when green.

káŋgar, *s.* the string of a bow; also: *káŋgar káfi kaŋígibē*, id.

káŋgaramī, *s.* race, horse-race; *nā káŋgaramībē*, race-course.

káŋgaramīma, *a.* racer, one who contends in a race.

káŋgaramīram, *s.* race-course.

káŋgaramīwa, *a.* used for racing; *e. g.* *pē kaŋgaramīwa*, a race-horse.

káŋgē, *s.* fever; *e. g.* *káŋgē wúga sétāna*, I have fever.

káŋgin, *v.* I turn, put on the other side, *e. g.* *wu weína káŋgin*, I turn a pancake.

káŋgin, *v.* I escape; *e. g.* *wu kármun* or *kármurō káŋgī*, I escaped from death. Conj. IV. I rescue, deliver, cause to escape.

kāngēma, *s.* one who has a predisposition to fever, or often suffers from fever.

kāngēwa, *a.* feverish, sick of fever.

kāngū, *s.* wound: *e. g.* *kāngū kátsagābē*, a wound by a javelin;
kāngū kášagarbē, a wound by a sword.

kāngūa, *a.* wounded.

kāngulei, *s.* a running away, flight; *e. g.* *wu kāngulei kášeškin*,
I take to flight, I run away.

kānguleima, *s.* one who has run away, or fled, especially one who is given to flight; *e. g.* *kália kānguleima*, a run away slave.

kápē, *s.* desert, wilderness, arid tract, sterile region.

kápetō, *s.* the plant which bears the gourds used as *kímō*, *i. e.* calabashes.

kápetōram, *s.* place where *kápetō* is grown.

kápēwa, *a.* desert, arid, sterile.

kárabū, *s.* story, fable, tale, narration; narrative; *wu kárabū neméngin* I relate a story.

kárabūa, *a.* knowing or containing many stories.

kárabūma, *s.* a story-teller.

karáfi, *s.* the hide of sheep or goats, with the wool or hair on.

káragā, *s.* wood, forest: *dā káragābē*, wild beasts.

káragāma, *s.* one who walks and lives in forests.

káragāwa, *a.* containing much forest; *e. g.* *lárde káragāwa*, a country abounding with forests.

káram, *s.* alligator, crocodile.

kárama, *s.* a wizard or witch, supposed to trouble especially infants and horses: *kóa kárama*, a wizard, *kámū kárama*, a witch.

karamāngin, *v.* I become a wizard or a witch.

káramāwa, *a.* referring to witchcraft; *bēla káramāwa*, a town in which witchcraft is practised.

káramgin, *v.* or: *tšínāde káramgin*, I strike fire.

karámi, *s.* one's younger brother or sister: *karámini pérō* my little sister; *karámini kéngalē*, my little brother.

karámūwa, *a.* having a younger sister or brother.

káramma, for *káramwa*, *a.* containing many alligators.

káraṅ, a specific adverb, as *ndí káraṅ*, only two.

karáṅgin, v. I read; e. g. *wu kitábu karáṅgin*, I read a book.

Conj. II., I read for one, especially at a funeral.

karátēma, s. a reader.

káraṅge, s. nearness, near.

káraṅgen, adv. near, nigh.

káráṅgin, v. 1) I approach, come near.

2) to be almost enough, be nearly done, nearly over: *kátšim kámteṣe, káraṅgányā, tšítse*, he cut grass; when it was nearly enough, he arose.

káráṅtēma, s. one being near, a neighbour.

kárbī, s. a bucket for drawing water, made of leather.

kárbīma, s. a trader in leather-buckets.

karbīlō, s. a bucket for drawing out dirt from a well, made of a calabash.

karbīlōa, a. provided with a *karbīlō*.

kárbīna, s. i. q. *kándīra*, a hunter.

karbináṅgin, v. I become a hunter.

kárē, s. dice, game at dice: *kárē píṅgin*, I throw dice, I play at dice.

kárei, s. load, burden, used only in reference to animals; e. g. *kárei kaligimōbē*, a camal's burden. comp. *kátkun*.

kárei, or *kareikarei*, s. 1) shell; e. g. *kárei ṅgepallbē*, egg-shells; *kareikarei kúmōbē*, pieces of a broken calabash.

2) vessel, implement, instrument e. g. *kárei krígibē*, instruments of war; *kárei kúlōbē*, implements of husbandry; *kárei némbē*, furniture; *kárei pérbē*, horse's harness.

kareikareima, s. one whose business it is to mend calabashes, a calabash-mender.

káreima, s. one who carries heavy loads.

káreirám, s. or *keíwa káreirám*, the large leather-bags or sacks which contain the loads of beasts of burden.

kárēma, s. one playing at dice, a gambler.

kárēre, s. spine: *kárēre ṅgdlōbē*, the fibre or filament of beans.

kárērewa, a. having a spine.

káreṣkin, v. 1) I mark by incision (e. g. a human body, a calabash.)

2) I vaccinate.

3) I beat: *wu gānga kāreskin*.

4) I beat, I hammer, *e. g. sū karfāfūnyā, gótsə, káśagarrō tsegárg*, when the iron is red-hot, he takes it and hammers it into a sword.

kārgata, *a.* torn, rent.

kārgə, *s.* heart.

kārgə gēreskin, *lit.* I tie my heart, or *kārgə táskin*, I hold my heart, *i. e.* I remain composed, quiet, I comfort myself.

kārgə kámti, *lit.* the heart is cut, *i. e.* the courage is lost, one is frightened.

kārgə kětši, *lit.* the heart is sweet, pleasant, *i. e.* one is glad, pleased.

kārgə kámbē bibíngin, I grieve, offend a person; *kārgə bibíti*, the heart is grieved, one is sad.

kārgə kíbū, *lit.* a firm heart, *i. e.* courage.

kārgə ŋgala, *lit.* a good heart, *i. e.* benevolence, liberality, *e. g. kidā kārgé ŋgalábē*, a voluntary and cheerful work.

kārgə tsélam, a black, *i. e.* a wicked heart.

kārgū, or *kārugū* or *kúrgū*, *s.* a back or double tooth, a grinder (used in regard to the teeth of men and animals), — *kārugūni tsou* or *tsoutšin*, my teeth ache.

kārgūa, *a.* courageous, bold, excitable.

kārgun, *s.* a buffalo or wild cow, with long horns, and living in large herds. Its flesh is considered unsavoury, but its hide valuable. Probably Captain Clapperton refers to this animal in his Travels p. 135, where he says: "the kari-gum is a species of antelope, of the largest size, as high as a full grown mule." Ali maintains that it is not a species of antelope, but a kind of cow.

kārgun, or *kúrgun*, *s.* 1) medicine; *e. g. kārgun yéskin*, I drink medicine.

2) remedy, expedient, charm; *e. g. kārgun dágelbē*, a specific against monkeys; *kārgun káramabē*, a charm against witches.

kárḡunma, *s.* a doctor, physician.

kárḡunmáḡin, *v.* I become a doctor.

kárvī, *s.* 1) cow-louse, tick.

2) vein.

3) the thin roots of a certain tree which are used in mending calabashes.

kárvīṭe, *a.* fine, beautiful, fair, excellent.

kárvīṭe, *i. q.* *ṇemkárīṭe*, *s.* beauty, fairness, excellence.

kárvītūa, *a.* fine, beautiful; — *tīgī kárvītūa*, corpulent, fat.

kármu, *s.* death; *e. g.* *kármu šīgā tsátī*, death has carried him off.

kármūma, *s.* one who is death-like, or about to die.

kárvḡin, *v.* is only used with *béḡem* or *pátag* and then means to prepare these kinds of gruel.

kárvḡin or *kárvḡskin*, *v.* 1) I tear, rend; *e. g.* *tútātē kárvḡuntse kárvṣī*, the boy has torn his shirt.

2) to scratch, as with a claw; *e. g.* *dzádzirmā pérgānyīn kām kárvṣīn*, the leopard scratches one with his claws.

3) I separate, select, divide; *e. g.* *hāmnēmtē ṇḡásōga kárvné! tsúrō búduḡē ḡérvāné!* separate all thy people and hide them in the grass!

kárvṭema, *s.* one who is in the habit of tearing, rending.

kárvū, *s.* a first-born child.

kárvūa, *s.* storm, tornado; — *kárvūa mímurūa*, a whirlwind.

kárvūāwa, *a.* referring to, or having storms; — *kām kárvūāwa*, a crazy man.

kárvumō, *s.* pestle, stick used for beating any thing in a mortar.

kárvumōa, *a.* provided with a pestle.

kárvumōma, *s.* dealer in pestles.

kasáḡata, *a.* consented, agreed.

kasáḡata, *a.* washed, clean.

kásalla, *s.* the act of washing the whole body, the act of bathing.

kásallāram, *s.* washing-place, bathing-place.

kasáḡin, *v.* I wash (*viz.* the human body, while alive, or horses, or camels, or mules); comp. *lāḡin*, and *tūḡin*.

kāsām, *s.* wind, breeze.

kāsām̄ma, or *kāsām̄wa*, *a.* windy, breezy,

kāsām̄rām, *s.* wind-hole, *i. e.* the opening through which the wind is allowed to blow into a house.

kasángin (*ši kasáttšin*) *v.* 1) I agree, consent; *e. g.* *wu mánā-némgā* or *mánānémmō kasángī*, I consent to thy word; *dl-layē kasáttšia*, God willing, *D. v.*

2) I persevere.

Conj. III. in the *pl.*, to agree with one another, to be unanimous.

kásaši, *s.* a certain forest-tree with a white bark and used by blacksmiths for making charcoal. The *Káfi Kasášima*, or the *Kásaši*-locusts take their name from this tree.

kasáttā or *kasáttē*, *n. a.* consent, agreement, understanding.

kasáttāma, *s.* one who easily yields, who is conciliatory.

káseṅgin (*ši káššin*), *v.* 1) I draw, draw out, take out; *e. g.* *kanṅge káseṅgin*, I take an arrow from the quiver.

2) I draw, draw tight, hold tight, I cord-string; — *serde káseṅgin*, I saddle a horse.

3) I wean, keep from the breast; *e. g.* *tátāni ṅgalī ndí tsétia káseṅgin*, when my child is two years old, I shall wean it.

káseškin, *v.* I run. Construed with the Dative, it can have a double meaning, *viz.* either to run to, or to run from, to flee: the former is generally the case, when it refers to a place, the latter when it refers to a person; *e. g.* *wu pátō sóbāniberō kásešgana*, I am running to my friend's house; *sāndi ṅgāsō kām tilōma kámāntsurō tsegáseṅna bágō*, of all of them not one has fled from the other.

Conj. IV., I run after; *e. g.* *wólādi tsānuāntsurō tsegagáššin*, the servant runs after his master.

kásgār, *s.* a rough broom, made of branches of wood, and used in cleaning a farm for plantation.

kásgārma, *s.* one who makes such brooms for sale.

kasgáše, *s.* 1) bark; *e. g.* *kasgáši gégābē*;

2) scale; *e. g.* *kasgáši búnibē* or *kárambē*.

kasgášūwa, *a.* 1) provided with bark.

2) scaled, scaly.

kásgin or *kásginma*, *s.*, *i. q.* *kúrūma* or *kúnganāma*, a diviner, fore-teller, prognosticator, augur, soothsayer.

kásō, *n. a.* of *kásēskin*, the act of running.

kásōma, *s.* a runner, one who can run well.

kásōram, *s.* place where boys practise running.

kásū, *s.* 1) a loan, a trust: *wu kásū* or *kásūrō gōngin*, I take a loan, I borrow; *wu kásū yiskin*, or *wu ágō kásūrō yiskin*, I lend any thing.

2) a debt: *wu kásū rāmbúskin*, I pay a debt; *kásū állabē rāmbúskin*, I die.

kásūa, or *kásūwa*, sometimes *kásōa*, *s.* illness, sickness, disease.

kásuāma, *s.* one who is often sick, a sickly person.

kasuāngin, or *kasuawāngin*, *v.* I become sick.

kásuāwa, *a.* sick.

kásugū, *s.* market.

kásugūa, *a.* provided with a market; *e. g.* *béla kásugūa*.

kásugūma, *s.* one who is in the habit of going to market for the purpose of buying or selling.

kásugūrám, *s.* market-toll.

kásūma, *s.* one who has lent, a creditor.

kásūwa, *s.* one who has borrowed, a debtor.

kásunī, *s.* 1) seed; *e. g.* *wu kásunī náteskin*, I plant seed.

(NB. the Bornuese never sow it.)

2) offspring; also *kásunī kámma*, *id.*, *comp.* 𐤀𐤃𐤁

kásunīma, *s.* an owner of seed.

kásunīwa, *a.* seedy, containing seed.

kásutū, *s.* laughter: *kásutū gōngin*, I begin to laugh; *kásutū dískin*, I laugh.

kásutūmá, *s.* one who laughs too much.

kásutūngin, *v.* I deride, laugh at, *c.* *Acc.*

kásutūa, *a.* laughing, especially laughing too much.

kásagar, *s.* sword. — *kásagar kérmeibē*, or *tsúlkapar*, is a huge sword, said to be handed down from the first Muhamñadan war. It is in the possession of the king and constitutes one of his insignia. Its presence in a battle insures victory; but on account of its weight it must be carried on the back of a camel.

kāṣāgarma, *s.* a dealer in swords.

kāṣāgarwa, *a.* abounding in swords.

kāṣī, *s.* the provisions taken for a journey: *kāṣī kómbubē*, food taken for a journey; *kāṣī níkbē*, water carried along on a journey.

kāṣīgana, *s.* lady, mistress. This is a more respectable name than *kámū*.

kāṣim, *s.* or *kāṣim balgátšibē*, the water-spring at the bottom of the well called *balgátšī*. comp. *kádam*.

kāṣimma, *a.* (for *kāṣimwa*), having, containing a spring, or fountain, especially a good, rich one. This word is only used in connexion with *balgátšī*.

kāṣírám, *s.* or *ngérge kāṣírám*, the bag used for carrying provisions on a journey.

kāṣūwa or *kāṣyūa*, *a.* provided with eatables or drinkables for a journey.

kátan, *s.* 1) an awl: *kátan súnomābē*, a shoemaker's awl.

2) a fork.

kátanma, *s.* saddler.

kátanwa, *a.* provided with an awl.

kátapar, *s.* pigeon, see *ngígī*.

kátē, *s.* 1) midst, interval, space interposed; *e. g.* *ṅemnyūa ṅem sōbānībēwa kátēntsan ṅem tilō mbétsi*, there is one house between mine and my friend's.

2) mutual relation, connexion, terms between two parties: *šyūa mei Bōrnúbēwa kátēntsa kētšī*, he and the king of Bornu were on good terms; *kátēntsa kūtū*, they are on bad terms, are out with each other.

kátī, *s.* dirt, earth; soil, land, clay.

kátigī, *s.* skin, hide, when taken off from the flesh, leather.

kátigīma, *s.* a shoemaker, or saddler.

kátigūwa, *a.* leathern.

kátíngin, *v.* I become earth, I turn into earth.

kátūwa, *a.* dirty, earthy.

kátkun, *s.* or *kádgun*, (probably from "*góngin*," *viz.* as much as one can "take") load; *e. g.* *kátkunni šē!* give me my

load; *kátkunni tséteni*, it is not yet a load for me. It is used only of loads carried by men; comp. *kárei*.

kátkunma, *s.* one able to bear heavy loads.

kátō, *s.* secundine, afterbirth; used only of animals.

kátōa, *a.* containing the afterbirth.

kátō, *s.* strength, robustness (used only of animals.)

kátō and *kátōa*, *a.* strong, bony, robust.

kátsāga, *s.* spear, javelin of any kind: *wu kátsāga dzádzirmārō kológeskī*, I speared the leopard.

kátsāga nkábē, wave (so called from its being dangerous to human life) *e. g.* *kómodūgu átē kátsagūntse tsoū*, the sea is rough.

kátsāga šimulōgubē, a star shoot, a falling star: *šimulōgu kátsāga kolótsegena*, a star is shooting.

kátsagāma, *s.* one who has to follow his master close by in war, and to keep the various kinds of war-instruments ready for his use.

kátsalla, *s.* 1) the magistrate of a small district of about two or three towns.

2) a military officer.

kátsumū, *s.* clothes, apparel.

kátšā, or *kátšiā*, *s.* circumcision. The *nem kátšābē* or the house of circumcision, is a particular house, in every town, where this operation is performed and where the boys remain three weeks, till they are fully recovered.

katšāgata, or *katšiāgata*, *a.* circumcised.

katšāma, or *katšiāma*, *a.* having to do with circumcision: *kóa katšāma*, or *dlgētši katšāma*, a man whose office it is to perform circumcision, in the fifth, seventh, ninth, eleventh or thirteenth year of boys, and to tattoo the national and family marks in the skin of infants, about two weeks after their birth.

katšāngin, or *katšiāngin*, *v.* I circumcise.

kátši, *s.* 1) guinea-fowl.

2) check, *i. e.* cloth woven in little squares of different colours, similar, in appearance, to a guinea-fowl; *kátši kamé* or

kátši kamébé, check with red and white squares; *kátši tsélam*, or *tsélabé*, check with black or blue and white squares.
kátšim, s. 1) grass: *kátšim pētéskin*, I cut grass with a sickle;
kátšim ngámdé, hay.

2) plants or herbs in general.

kátšima, s. one who makes it his business to catch guinea-fowls.

kátšimma, s. one who makes it his business to cut grass for sale.

kátšimma, for *kátšimwa*, a. grassy, full of grass.

kátširī, s. evening or afternoon.

kátširínigin, sometimes *kátširínigin*, v. only third pers.: e. g. *dínā*

kátširítši, it is evening, or afternoon.

kátugū, s. 1) a lie; e. g. *kátugū kámšín*, he cuts i. e. he frames a lie, he lies.

2) a vision; e. g. *kúrumayē kátugüntšē kirínyā*, the diviner having seen his vision.

kátugūa, a. lying, telling lies.

kátugūma, s. 1) a liar.

2) a charmer, a sorcerer.

kátunō, s. embassy, message, errand.

kátunōma, s. messenger.

kau, s. sun; — (comp. *kéngal*); *kau dábūtši*, or: *dínā kau dábū tséti*, the sun is in the middle, i. e. it is noon.

kauwa, a. sunny, light; e. g. *dínā kauwa*, day-time, day.

káwa, or *koúa*, s. goose.

káwa, a. having or holding a stick.

káyēgáta, a. fried.

káyēngin, v. I fry.

kaúdō, s. vapour, steam.

kaúdōa, a. raporous.

kádeg, see *kédeg*.

kálā, s. 1) head.

kálāni pándęskī, lit. I have received my head, i. e. I have escaped safely, I have been delivered. This expression is used especially in regard to the delivery of a woman in childbirth, but also in regard to any other deliverance.

kālāni rūskin, lit. I see my head, *i. e.* I consider, reflect, deliberate.

kālāni fārin gōngin, lit. I lift up my head, *i. e.* I am highly pleased.

kālā kāmbeḷan dāngī, lit. I stand on a person's head, *i. e.* I surpass him.

kālā kāmbeḷ māskin, lit. I take out a person's head, *i. e.* I save, deliver, rescue him.

alla kāmṃō kālāntseḷ tšin, lit. God gives a person his head, *i. e.* he saves, delivers, rescues him. This expression is used in reference to a recovery from illness, the safe return from battle &c.; if used of a woman, it generally means that she has got safely through her confinement.

kālā kāmbeḷ gōngin, lit. I hold a person's head, *i. e.* I protect, help, support him against others.

kālā kāmbeḷ dēṛūtšin, lit. a person's head turns, *i. e.* he is giddy.

2) top, summit, surface; *e. g.* *kālā gēsgābē*, the top of a tree;

kālā algāmabē, an ear of corn.

kālā kāṣagarbē, the handle of a sword.

kālā dīniābē, the surface of the earth; *e. g.* *kālā dīniābēn*, upon the earth; *wu kālā dīniābēn kwōya*, if I shall be alive.

kālāgō, *s.* a female kid.

kālāindō, *s.* play, caress: *kālāindō diskin*, I play, I fondle;

kālāindorō mandāngin, I jest, I speak jokingly.

kālāindōa, *a.* playful.

kālāindōrām, *s.* a place for playing, a play-ground.

kālā-kēlē, *s.* turban, consisting of a white cloth tied round the head: *wu kālākālē kēlēngin*, I tie such a cloth round my head, I put on a turban.

kālā-kēlēwa, *a.* having or wearing a turban.

kālām, *a.* 1) insipid, tasteless: *kālām sālag*, very insipid.

2) fresh, sweet: *īkī kālām*, fresh or sweet water, as opposed to salt-water.

kālāma, *s.* a person who is used to carry any thing on his head.

kālāram, *s.* or *tsānei kālāram*, a turban worn by the wealthier class of women.

kālwā, *a.* having a head, especially a good head: intelligent, wise, clever.

kāllādō, *s.* a felon, a villain, a vile, wicked person.

kāllāfia, see *kalāfia*.

kamāgen, see *kemāgen*.

kamār or *kemār* *s.* courage, bravery: *wu kamār tāsikin*, I take courage.

kamārīma, *s.* a rhinoceros.

kamārma, *a.* courageous, brave.

kamārngin, *v.* I remain cool, composed, I show courage, I am courageous.

kamārwa, *a.* courageous, brave.

kamarwāngin, *v.* I become courageous.

kamāten or *kemāten*, *s.* liver.

kamāun, *s.* elephant, see *kamāun*.

kamē, or *kemē*, *a.* red, yellow, brown: *kāmē tsit*, very red.

kāmēmāge, *a.* dumb.

kāmēngin, *v.* I become red.

kāmērsō, see *kemērsō*.

kammērši, *s.* trust, confidence.

kānā, *s.* famine: *kānā lōkte*, time of famine (comp. Germ. *theure Zeit*, = dearth). Famines being of frequent occurrence, the Bornuese distinguish them by peculiar appellations, *e. g.* they called one which happened about 1792 "*kānā ngūrārām*," another, about 1808, "*kānā ngēsēngskī*."

kānāra, *s.* and *a.* one giving milk. It is used only of women, cows, camels, sheep and goats; *e. g.* *pē kānāra*, a cow, giving milk.

kānāšin, *s.* dream: *kānāšin našingin*, I have a dream.

kānāwa, *a.* hungry.

kāndegei, *s.* court, a place near the king's residence, where councils are held and disputes settled: *sāndi kāndegei ga-nātsāna*, they hold a court.

kāndegeiwa, a. having or containing a court; e. g. *yim kāndegeiwa*, court-day.

kāndēli, s. a jealous person.

kāndēli, a. jealous.

kāndēlīngin, v. I am jealous; e. g. *ši kāmūntsurō kāndēlītšin*, he is jealous of his wife.

kāndeskin, v. I bind any thing on my back for the purpose of carrying it. This word is used especially of women tying their children on their back with a cloth, instead of carrying them in their arms.

kāndōma, s. a female carrying a child on her back.

kāndubū, s. joint (viz. of the limbs of men and animals.)

kāndubūa, a. having joints.

kāndubūrām, s. that part of a limb where there is a joint.

kānege, s. vale, valley, abyss.

kānem, s. sleep: *kānem léngin*, I go to sleep; *kānem kām gótšin*, sleep seizes one.

kānemma, for *kānemwa*, a. sleepy, drowsy.

kāntige, or *kāntāge*, or *kenige*, s. arrow: *kāntige bēliwa*, a poisoned arrow; *bēli kāntigibē*, arrow-poison; *kāntigen tsāngin*, I shoot an arrow; *kāfi kāntigibē*, a bow; *pātō kāntigibē*, a quiver.

kāntigema, s. an archer, bowman.

kāntigemāngin, v. I become an archer.

kāntā, n. a. the act of catching, capture; e. g. *kāntā būnibē*, fishing.

kāntāge, s. 1) new-moon, moon.

2) month.

3) menses, menstruation; e. g. *kāmūga kāntāgiyē tsētei*, a woman is unwell.

The names of the twelve months are Arabic and are thus pronounced by the Kanuris:

1) *Ātsi*, about October. This is their *leia* or Easter.

2) *Māram*, November. This is *tsurōmbulō*.

3) *Šāfer*, December.

4) *Lafeloūal*, or *Lābillūal*, January. This is *tsāgam*.

5) *Lafelāyer*, or *Lābillāyer*, February.

- 6) *Wótsimadalóual*, March.
- 7) *Wótsimadaláyer*, April.
- 8) *Rádzab*, May.
- 9) *Sabán*, June.
- 10) *Ármalán*, July. This is the *ásām*, or fast.
- 11) *Sóual*, August.
- 12) *Kídę*, September.

These being lunar months, the seasons of the year do not always begin in the same month. However, *bínęm*, or the cold season, frequently falls on *Átsi*; *nęmbę*, or the dry season, on *Lafelóual*; *dibdifū*, or the hot season, on *Wótsimadalóual*; *nęngalī*, or the rainy season, on *Rádzab*, *Sabán*, or *Ármalán*. The proper spring, or *bigelā*, when plants begin to grow, is in *Ármalán* and *Sóual*.

kantágema, *s.* an astrologer.

kantámū, *s.* a native of any place, *e. g.* *kantámū Bórñubę*, a native of Bornu.

kantsā, see *kęntsā*.

kąngabál, *s.* or *kąngabál kúguibę*, fowl-dung.

kąngal, see *kęngal*.

kąngar, *s.* a certain prickly tree the fruit of which is used in tanning.

kąngarma, *s.* a dealer in the fruit of the *kąngar*-tree.

kąngęse, *s.* a louse.

kąngúfū, or *kąngęfū*, *s.* a species of very larg black ants, which carry so much provision into their nests, that people search after them, in time of famine, in order to profit by the industry and providence of these creatures.

kąrąngin, (*ši kąrąttšin*) *v.* I whet, sharpen.

kąrąttęma, *s.*, one who whets or sharpens.

kąrątterám, *s.* or *dártō kąrątterám*, a file.

kąrrágō, *s. i. q.* *kęrrágō*, which see.

keám, *s.* milk: *keám kalám*, fresh, sweet milk; *keám kęndermū*, sour milk; *keám ńgogi*, or merely *ńgogi*, butter-milk, *i. e.* the milk that remains after making butter; *wu keám gęndęskin*, or *wu keám ląndęskin*, I churn, I make butter;

keāmnyin kāmgin, I wean, c. Acc.; e. g. *wu tāta keāmnyin kāmgi*, I have weaned the child; *keāmnyin kāmā*, the act of weaning.

keāmma, s. one who has milk.

keāmwa, a. milky, having much milk.

kēāra, a. black (used only of horses, asses, and goats): *per kēāra*, a black horse (in Germ. *Rapp*).

keāri, s. an old man.

keāringin, v. I become an old man.

keēsa, i. q. *kēsa*.

kēsa, a. yellow, brown.

kégara or *kégāra*, s. a heavy storm, a tempest, tornado, covering the whole sky with clouds and often accompanied by hail-stones, comp. *tsūbū*.

kégārāwa, a. stormy; e. g. *dinā kégārāwa*, it is stormy weather.

kégeskin, v. I divide, distribute: *ngō woinātē, tātoānēmō kége!* behold these cakes, distribute them among thy children!

kégō, n. a. distribution.

kégōma, s. one who distributes.

keigē, s. grease, fat.

keiga, rarely *kaiga*, s. a song: *wu keiga yēngin*, I sing (done only by young people and not considered becoming).

keigamā, s. a singer.

keigamma or *keigama*, s. Generalissimo, Commander in chief, captain. He is at the head of the whole army and comes next to the king in rank.

keigammāngin, v. I become a Commander.

keigammāwa, a. referring to, or provided with, a Commander.

keimē, s. shadow, ghost, spirit, things seen in a dream.

keimēwa, a. casting a shadow, having a shadow.

keinō, s. stench, stink, bad smell: *wu keinō pāngin*, I smell a stench.

keinōa, a. stinking, emitting a bad smell.

keisē, s. fat: *keisē gādubē*, lard; *keisē pēbē*, or *dīmibē* &c., tallow.

keisema, s. a dealer in grease or tallow, a Chandler.

keisūa, a. fat, greasy.

keiwa, *s.* a large bag of leather made of the whole or half of the hide of a cow, two of which are fastened together and slung across the back of beasts of burden (as camels, buffaloes, and asses) to carry loads in.

keiwāima, *s.* maker and seller of large bags.

kékēno, *s.* (from *kēngin*) a little hole, dug in the sand, in order to get water.

kékenōa, *a.* provided with waterholes, full of waterholes.

kékēnōma, *s.* one who makes such waterholes.

kémi, *s.* fellow-wife. (title which wives of the same husband give to each other in polygamy.)

kémīwa, *a.* having a fellow-wife.

kēngin, *v.* I draw (especially aside), I remove, as with the open hand, or a shovel, or a piece of board; *e. g.* *wu kēkenō kēngin*, I move sand aside with the hand, in order to make a hole for water. (*i. g.* Germ. *streifen*.)

Conj. II. 1) I draw to, towards; *e. g.* *kātūṭe kālūgurō kēgené!* draw the dirt into the pool!

2) I shut, I fill up: *beḷagātega kēgenōgō!* fill up this hole, and *beḷagāturō kēgenōgō!* id. The latter is elliptical, with *kātī* understood.

kēsa, *s.* sand.

kēsāwa, *a.* sandy.

kētē, *s.* or *diniā kētē*, early in the morning, about the time when the cock crows for the first time.

kētēngin, *v.* only third person, *diniā kētētēsi*, it is about the first cock-crow in the morning.

kēdeḡ, or *kādēḡ*, *adv.* silently, quietly.

keḷāgō, *s.* or *tāta keḷāgō*, a female kid; *keḷāgō dāfugū*, a grown up kid before the first time of its bringing forth.

keḷām, *a.* unsavoury, unseasoned, unsalted. (used of food and speech.)

keḷāmgin, *v.* only third person: *keḷāmṭšin*, to become unsavoury.

keḷāndōma, *s.* from *lāndeṣkin*, one who churns, a churner.

keḷārō and *lārō*, *n. a.* of *lāreṣkin*, the act of rejoicing, gladness, joy.

kélásga, *s.* a neighbour's place, a neighbour's home; *e. g.* *kélásgārō légonō*, he went to his neighbour's.

kélásgāma, *s.* one who visits neighbours too much, instead of staying at home.

kélege, *s.* a small kind of wild dog which are a little larger than a cat, and live in holes which they dig in the ground.

kélegūa, *a.* infested with this kind of dogs.

kélēno, *s.* the camp of the king and the great men who accompany him to battle. It is always a few miles behind the *ngáwa-pátē*, or camp of the army.

kélēngin, *v.* I tie a white cloth (*kalá-kelē*) round my head in the form of a turban.

kélese, *s.* mattress; *e. g.* *ši kélesentsúrō kalgútan tutútsi*, she has stuffed her mattress with cotton.

kélesema, *s.* maker and vender of mattresses.

kélfū, or *kálfū*, or *kélbū*, *s.* natron, trona ('This probably is the word intended on p. 286 of Major Denham's Travels, and spelled there "tilboo").

kélfū tsarafū, a very hard and superior natron, brought to Bornu from the desert by the Tubo-traders.

kélfū békter, the common natron, obtained from a lake in *Múnió*, called "*kúlūgu kélfubē*", *i. e.* natron-lake.

kélfūa, *a.* containing natron.

kélfūma, *s.* a trader in natron.

kélfurám, *s.* a place where natron is obtained.

kélgata, *a.* joined.

kéli, *a.* 1) fresh, raw; *e. g.* *dā kéli*, fresh, raw meat; *keám kéli*, fresh, sweet milk.

2) green; *e. g.* *gésgā kéli*, a green tree. *kádi kéli*, a green-looking serpent.

3) new, young: *táta kéli*, a newborn child.

4) underdone, raw; *e. g.* *dā kéli tarét*, very underdone meat.

5) bad, wicked, mischievous, naughty *e. g.* *mána kéli* a corrupt word; *náptē kéli*, bad ways, bad manners.

kélisargá, *a.* (used only of horses): *per kélisargá*, a grey horse (Germ. Graufschimmel.)

kēlīfan, or kēlīfun, or kēlīpan, *s.* a coarse mat, answering in use to our coffin; for corpses are wrapt in them, before being committed to the grave.

kēlīgata, *a.* rolled up, rolled together: *ágō kēlīgata*, a roll.

kēlīmi, *s.* charcoal, coal.

kēlīngin, *v.* I roll up, I roll together, I fold up; *e. g. wu bátšī kēlīngin*, I roll up a mat.

Conj. II. I roll up for any one, or on any thing.

Conj. III. I roll myself up *i. e.* I bring the knees near the breast, as when in pain; — *kādī kēlīteṇa*, the serpent has rolled itself up.

Relative-Reflective Conj. *kēlītegeskin*, to wind oneself on or round anything, *e. g. kādī šintsurō kēlītege*, the serpent winds itself round his leg.

kēlládō, *n. a.* of *ladéskin*, the act of selling, sale.

kēlládō, see *kalládō*.

kēlláfia, *s.* health; *e. g. kēlláfia tīgī kámbē*, the health of one's body.

kēllárō, *n. a.* of *láręskin*, joy, gladness.

kēlīngin, *v.* I join, meet, *intr.* and *trans.*; *e. g. wúa nyúa kálā kēllē*, I and thou join heads *i. e.* meet; *agótúa agótúa kēlīngin*, I join these two things; *dérīngē kēlīngin*, I surround, I go all round.

Conj. III. only *pl.*: *kēltēn*, *kēltuwī*, *kēltei*, to meet each other.

kēmā, or kómā, *s.* Lord, master. The word is used by slaves and servants. When applied to God, it takes the possessive pronoun in the plural, as *kemándē*, our Lord.

kēmā pátōma, the master of a house, the landlord (comp. the Germ. *Hausherr*.)

kēm, *s.* or *kēm múškōbē*, a handful, *i. e.* as much as is contained in the closed hand or fist, comp. *tsári*.

kémage, *s.* warmth, heat; *e. g. kémage dīniábē*, the heat of the weather; *kémage tīgībē*, the heat of the body.

kémagūa, *a.* warm, hot.

kemágen, or kamágen, *s.* honey: *kulī kemágenbē*, bee.

kemágenma, *s.* a dealer in honey.

kemágenwa, *a.* provided with honey, abounding in honey.

kēmār, see kāmār.

kēmāši, s. neighbour.

kēmbāfi, s. (from bāfúskin) the state of being cooked, boiled, invulnerableness.

kēmbāma, s. rider, one who understands riding well.

kēmbal, s. the moon in the second phase of her increase: kēmbal bul, moon-light; dīniātē kēmbal bul, it is moon-light.

kēmbalwa, a. connected with the moon dīniā kēmbalwa, there is moon-light.

kēmbārō, n. a. of mbāreskin, fatigue, weariness.

kēmēndē, (from mēndē) s. this year, the present year; e. g. ŋgālō kēmēndēbē, beans of the present year.

kēmēndērām, s. the taxes or duties of the present year.

kēmērsō, (also kāmērsō and komūrsō), s. an old woman.

kēmērsōŋgin, v. I become an old woman.

kēna, or kēna, s. a female calf of cows and camels, until its second or third year: kēna mādege, a heifer before she is with calf.

kēnāge, a. yellow (used only of a horse or camel): pē kēnāge, a bay horse.

kēndāge, s. melted butter.

kēndāgema, s. dealer in butter.

kēndāgerām, s. vessel for keeping butter.

kēndāgūa, a. resembling butter, fat, rich; e. g. pē kēndāgūa, a fat cow; káfi kēndāgūa, a fat locust; bēri kēndāgūa, rich victuals.

kēndēfū, s. a woman in her confinement; bēri kēndēfubē, food eaten by a woman in childbed.

kēndēfūŋgin, v. only used by women: I shall be confined, I shall be delivered.

kēndēlī, s. one who is jealous, also: kām kēndēlī, id.

kēndēlīŋgin, v. I become jealous; e. g. ši kēndēlītsena kāmūntsurō, he is jealous of his wife.

kēnder, s. the common cotton-shrub. It grows to a height of from four to eight feet.

kēnderma, s. the owner of a cotton plantation.

kēndermā, s. sour milk, as long as the cream is on it; comp. ŋgōgī.

kēndermāa, a. containing sour milk.

këndiō, *s.* coming, arrival; from *isəskin*.

këndiōma, *s.* one who has arrived.

kəndō, *s.* (from *diskin*) work, workmanship; labour, doing.

kəndōma, *s.* one doing a work, a workman, a worker, a doer.

kəndōwa, *a.* laborious, diligent.

kəntge, see *kəntige*.

kəntā, *n. a.* the act of catching, seizure: *kəntā kaubē*, eclipse of the sun (the moon then catching, *i. e.* reaching the sun).

kəntā kəmbalbē, eclipse of the moon.

kəntāma, *a.* catching: *kou kəntāma*, magnet.

kəntsā, or *kəntsā*, *s.* nose: *kəntsāmbū*, blood from the nose;

kul kəntsābē, nostrils; *təlin kəntsābē*, the mucus of the nose.

kəntsā, *n. a.* of *yəskin*, the act of drinking, a drink, a beverage:

āgō kəntsābē, drinkables.

kəntsāma, *s.* a drinker, drunkard.

kəntsāmbī, *n. a.* of *yambúskin*, the act of giving birth, or bearing fruit.

kəntser, *s.* (also called *kaligimō kəragābē*) Giraffe.

kəntserma, *s.* hunter of Giraffes.

kəntši, *s.* slave, both male and female, any one bought with money: *kəntši āllabē*, a servant of God, *i. q.* δοῦλος Θεοῦ.

kəntšima, *s.* owner of slaves.

kəntšingin, *v.* I become a slave. Conj. iv. I enslave, I bring into slavery.

kəntšō, *kəntšiō*, *kəndiō*, *n. a.* of *yiskin*, gift, the act of giving.

kənyəri, *s.* a very cunning little animal, probably a kind of weasel.

kəngāgō, *n. a.* of *gāgeskin*, the act of entering, entrance.

kəngal, sometimes *kəngal*, *s.* the rising or the setting sun; *e. g.*

kəngal gədin tsulugia, *potērō tsukkūrin*, when the sun has risen in the East, it sets in the West; *ntsukkūrō kəngalbē*, sun-set. comp. *kau*.

kəngāma, *s.* a follower.

kəngar, *i. q.* *kəngar*, a certain tree.

kəngalī, *a. g.* *tāta kəngalī*, a boy.

kəngalī, *s.* a male, a boy; *e. g.* *ngō kəngalī yāsge*, here are three boys.

kəngarŋin, *v.* only used in the third pers., to make water;
— said of horses, camels, asses, and mules.

kəngurō or *kəngērō*, *s.* gnawing, champing, chewing, masticating. (from *gəreskin*.)

kənkem, *s.* (from *kem*) *i. q.* *tšimbī*, fist.

kərbū, (sometimes *kərfū*), *s.* year; *e. g.* *kərbūnem 'dāgū?* how many years old art thou?

kərbūa, *a.* well stricken in years, old.

kərbuāngin, *v.* I become well stricken in years, I grow old.

kərdī, *s.* heathen, pagan, unbeliever.

kərdīngin, *v.* I become a heathen.

kərdīwa, *a.* full of heathen; heathenish.

kéré, *s. i. q.* *neré*, liberality, generosity.

kéré, or *kéréwa*, *a.* liberal, generous.

kérégata, *a.* chosen, selected.

kéréngin, *v.* I become liberal.

kéréngin, *v.* I choose, pick out, select, prefer, discriminate, make a difference between, am partial.

kéréte, *s.* choice, selection, preference.

kérétéma, *s.* a man who chooses, prefers, is partial.

kéremgin or *kéramgin* (*ši kéremtšin*) *v.* I cut, cut off, I lop.

It is only used of the cutting off the bunches or heads of millet, when ripe. This word would be rendered in Germ. by "abſchneiden", *tsāngin*, on the contrary, by "abbauen", and in English by "chop off".

kéremgata, *a.* cut, lopped: *ši kéremgata*, having the toes eaten off by leprosy; *muskō kéremgata*, having the fingers eaten off by leprosy.

kéremtéma, *s.* one who cuts, lops.

kéréngin, *v.* (*ši kérektšin*) I dig up.

kéréngin, *v.* (*ši kérentšin*) I overhear, listen, hearken; *wu kālīsunō kérengin*, I feel the pulse.

kərfō, *s.* whip.

kərfōa, *a.* provided with a whip.

kərfōma, *s.* a dealer in whips.

kərgāta, *a.* become solid, hard.

kergége, *s.* ostrich.

kergégema, *s.* a hunter of ostriches.

kergégūa, *a.* full of ostriches, abounding with ostriches.

kérgen, *s.* brain.

kérgenwa, *a.* containing brain.

kérgennám, *s.* (for *kérgenám*), that part of the head which contains the brain.

kéri, *s.* dog; *kéri šúti*, a kind of wild dog or jackal.

kériṃa, *s.* an owner of dogs.

kériwa, *a.* full of dogs.

kéri, or *krí*, *s.* hill, mountain.

kérigata, *a.* twisted, turned.

kérigáta, *a.* torn, rent.

kérngin, *v.* I turn, twist; *e. g.* *tsúgūram kériṃé*, turn the key!
wu tšé kériṃgin, I twist a rope, I make a rope. — *tší kériṃse*,
 it shuts the mouth, *i. e.* it forms a knot, before the fruit
 makes its appearance; said of certain plants, as: bananas,
 plantains, millet.

Conj. III., I twist myself with pain, I writhe, am in pain,
 used especially of a woman in travail.

kériṃgin, *v.* I tear, rend; *e. g.* *tátāni tsánei kériṃtsi*, my boy has
 torn his clothes.

kériwa, *a.* hilly, mountainous.

kérkerngin, *v.* (from *kérngin*) 1) I tie up; *e. g.* *wu kátsumāni*
tšigān kérikerngō, I tied my clothes up in a bag.

2) I fold up, used only of paper; *e. g.* *ši wōkítāntse kérikerṃtsi*,
 he has folded up his letter.

kérma, *s.* present, present time; *e. g.* *ām kermābē*, people of
 the present time, *i. e.* now living.

kérma, or *kermāma*, *ad.* presently, now, just now, at once.

kermálam, *s.* priesthood.

kermálmgin, *v.* I attain the priesthood.

kérmei, *s.* royalty: *wu kérmeilan námgin*, I become a king.

kérmeirám, *s.* a tax paid for the king.

kérngin (*ši kériṃsin*), *v.* 1) to get or become solid, firm, hard;
e. g. *kéndāge kériṃtsi*, the melted butter has become firm.

kālū kértšia, the leaves having become hard (*viz.* from age).

- 2) I stand immovably, unflinchingly, as prepared to meet any danger.

Conj. IV., I cause to become solid, make hard.

kérŋgin, (*ši kértšin*), *v.* 1) I tie (*e.g.* a bag, after it has been filled).

- 2) to tie on, round (*viz.* clothes), to dress.

3) to plait, braid; *e.g.* *kándulī* or *kālā kérŋgin*, I plait the hair.

Conj. II., I tie upon, I impute to, charge with; *e.g.* *wūrō nembārbū kérésegewī?* do ye charge me with theft?

Conj. III., I tie myself, *i. e.* I tie clothes on myself, I dress, — used by females only.

kerrāgō or *karrāgō*, *n. a.* the act of loving, love, affection: *kerrāgō āllabē*, the love of God.

kerrāgōa, *a.* loving, kind, friendly.

kerrāgōma, *s.* a lover, a friend.

kerrāra, *n. a.* of *raráŋgin*, the act of reviling, abuse, blame, reproach: *kerrāra raráŋgin*, I abuse, revile.

kerrāmbō, *n. a.* (also: *kerrūmbō*) 1) the act of paying, payment.

- 2) requital, recompense, compensation; *yim kerrāmbōbē*, the day of retribution, the day of judgment.

kerrāmbōma, *s.* pay-master, compensator.

kértegeskin, *v.* evidently a Relative Conj. derived from the Reflective of *kérŋgin*, properly: I tie myself to, hence always construed with the Dat.

- 1) I hold fast, *e.g.* an animal, lest it should run away, as, *wu kánitūrō kértgeskō*, I held the goat fast.
2) I hold: *kālēm̄mō mūskōn kértgena*, he was holding his bowels with the hand, *viz.* as if in great pain.

kértšāŋgin, *v.* (third pers. *kértšaktšin*) to sit down, in such a manner, that one is standing on the toes whilst the back-part of the thigh rests on the calves of the leg. It is used of the sitting posture of the following animals: *ŋgam-pātū*, *dāgēl*, *dzādzirma*, *kūrgulī*, *kērī*, *būltu*.

késai, *s.* parent-in-law; *e.g.* *késaini kōāŋgā*, my father-in-law, *késaini kāmū*, my mother-in-law.

késairam, *s.* a present made to parents-in-law.

késgā, see *gésgā*.

kétsī, *a.* sweet, savoury, pleasant, agreeable.

kétsī, *s.* 1) sweetness, savour, pleasantness.

2) good luck, fortune.

kétsīma, *s.* an intimate friend, a favourite, a beloved person.

kétsīngin, *v.* only used in the third pers., to be sweet, pleasant;

e. g. *neṃsōbāndē kétsītsī*, our friendship is sweet.

Conj. II., to be sweet to, to please, to delight, *c.* Dat.; *e. g.*

štrō kosgōli kétsītsegī, the oration pleased her.

kétsīngin, *v.* I set up in order, I place, — used only with reference to *fúgō* and *ngé*.

kétsīrō, *adv.* 1) sweetly, pleasantly, agreeably.

2) affectionately, fondly, tenderly.

kélē, *s.* a hole in the ground, rendered watertight by being rubbed out with clay, and used for watering cattle.

kélēma, *s.* the owner of a *kélē*.

kélēwa, *a.* provided with a *kélē*.

ken, a specific adverb, only: *dúnōa ken*, very strong.

kibū, *a.* 1) hard, firm, enduring: *kibū tsár*, very hard.

2) difficult.

3) fast, fixed, not moving: *kárgē kibū*, courage; *kárgē kibūa*, courageous, firm, just, righteous.

4) illiberal, hard-hearted: *muskō kibūa*, id.

kibū, *s.* hardness, firmness, illiberality.

kidā (from: *diskin*), *s.* work, labour.

kidāma, *s.* workman, labourer, especially a good one.

kidāngin, *v.* I work.

kidāwa, *a.* provided with work, having much to do.

kīde, *s.* the last month in the Muhammadan year, answering about to our September.

kīgī, *s.* a fly (*viz.* a winged insect).

kímil or *kímel*, *s.* beer or rum, an intoxicating liquor, prepared of millet, by boiling and fermentation.

kímilma, *s.* 1) beer-drinker, drunkard.

2) dealer in beer or spirits.

kímō, *s.* hedge-hog: *kímō kúra* porcupine; *káligi kímōbē*, the quill of a porcupine, the prick of a hedge-hog.

kímōa, *a.* abounding with hedge-hogs, or porcupines.

kímōma, *s.* one who catches or hunts hedge-hogs.

kínta, *a.* sustaining a parental relation not by nature, but by agreement: *ába kinta*, a step-father, *abáni kinta*, my step-father; *yā kinta*, step-mother; *táta kinta*, step-child, step-son; *pérō kinta*, step-daughter. — In polygamy the children of a man call such of their father's wives "*yā kinta*" as are not their own real mothers.

kír, *s.* female slave.

kírma, *s.* owner of female slaves.

kírigin, *v.* I become a slave; only used by females.

kitábu, *s.* book.

kitábua, *a.* provided with books, possessing books.

kitakita, *s.* or *kúli kitakita*, the small, scarcely perceptible, red ants of hot climates.

kóá, *s.* man: *kóá pátōma*, landlord, master of the house; *kóá kámua*, husband.

kōadigūsō, *ad.* till now.

kōadāngin, *v.* I boil; *e. g. wu bérma kōadāngin*, I boil yam.

kóagei, *ad.* (from *kū*?) about this time; *e. g. bāli kóagei*, tomorrow about this time; *bāli mínwa kóagei*, next year about this time.

koágesō or *koágusō*, *ad.* till now, up to this time.

koāna, *s.* fellow, a common man, who distinguishes himself somehow, especially in an evil way. It cannot be used of females. In addresses, *koāna átē* is used, which corresponds to our "you fellow"!

kōāngā, *s.* man, *i. q. kóá* (composed of *kóá* and *ngā*.)

kōāngāngin, *v.* I become a man.

koásgil or *kwáskil*, *s.* the morning star, Venus.

koáskilwa, *a.* or *diniā koáskilwa*, the morning-star is up, is shining.

kóawa, *a.* having a husband, married: *kámū kóawa*, a married woman.

kóayāyé, *ad.* (prop. from: *kū*), now, at present; *e. g. yer wúrō*

būrgō dīmté, kōayāyé wūyē nīrō tšidiskō, the benefit which thou hast done to me at first, I will do to thee now; *dte nangārō kōayāyé kāmurō mērsātsānī*, therefore they do not trust a woman at present; *nda kōayāyé wóllé!* pray, return now!

kōeige, *s. i. q. nōeige*, timidity, cowardliness.

kōeige and *kōeigema*, *a.* timid, timorous, cowardly, pusillanimous.

kōeigéngin, *v.* I become or am afraid, timid, cowardly.

kógana, *s.* soldier: *kógana pērwa*, horse-man, cavalier.

kóganāngin, *v.* I become a soldier.

kóganārām, *s.* the ration and pay of soldiers.

kóganāwa, *a.* full of soldiers.

kóge, *s.* eagle, vulture (generally six or seven feet from one end of a wing to the other).

kóger, *s.* tin.

kógérma, *s.* dealer in tin.

kógérwa, *a.* containing, or having tin.

kógiēwa or *kógēwa*, *a.* possessing a tuft, tufty: *mālā kógēwa*, a certain bird, of about the size of a pigeon.

kógiō or *kógē*, *s.* the bunch or tuft of feathers on the head of certain birds; *e. g. kógiō kúguibē*, the tuft of a fowl.

kógō, *s.* voice, sound: *kógōntse kúra*, he has a strong voice; *kógō ngulōbē*, the sound of a drum.

kógōgata, *a.* flogged, whipped, beaten: *dal kógōgata, kanīamō* or *dālō kógōgata*, means a buck and bull which have been castrated by forcing the stones into the body and then beating the skin which contained them till it becomes quite lifeless and thus prevents the return of the stones.

kógōngin, *v.* I flog, whip, beat.

kógōwa, *a.* having a good, a strong voice.

koi, *s.* friend, but used only between females.

koiŋgin, *v.* I befriend, choose as a friend, *c. Ac.*; *e. g. meīram kīrgā koītsin bāgō*, a princess never makes a slave her friend.

kōwa, *a.* having a friend or friends.

kókō, *s.* the common toad (comp. *bertétege*), with a dark back and a whitish front. They are said to be very bitter, hence *tšim kókōgei*, has become proverbial for any thing very bitter.

kókō, *s.* the udder of mares and asses.

kókō, *s.* lock: *kókō taberábē*, a door-lock.

kókōa, *a.* having a large udder.

kókōa, *a.* provided with a lock.

kókodō, *s.* snail; *e. g.* *kókodō gértin*, the snail creeps.

kókodōa, *a.* full of snails.

kókōma, *s.* locksmith.

kokomángin, *v.* I become a locksmith.

kokóreō or *kokóriō*, *s.* the crowing of a cock; *gúbōgem kokóreō tsákī*, the cock crew.

kóli, *s.* a rod of the thickness of a finger, and about one foot in length, with two of which each of the four servants of a *kosgólīma* beat on a pestle (*kármō*) as an accompaniment to their master's speech.

kólīma, *s.* the servant of a *kosgólīma*, so called from his beating time with the *kóli*.

kólīram, *s.* a wood-demon, supposed to be of a gigantic stature, with long flowing hair, and to live in large hollow trees, whence he comes out by night.

kólo, *s.* a kind of drum.

kólōma, *s.* a drummer.

kolomángin, *v.* I become a drummer.

kolōngin, *v.* 1) I let, leave.

2) I let escape, let go, let loose (*e. g.* a horse.)

3) I forsake.

4) I let free; *e. g.* *wu sandigā állārō kolōngeskī*, I have let them free for God's sake.

Conj. II., 1) I leave any thing (Acc.) for any thing or any person (Dat.).

2) I drive in, ram in (*e. g.* a nail, a post), I nail to.

3) I cast upon, throw into; *e. g.* *tátōa ngúdobē káruwayē tsédirō kolōgonō*, a storm has cast the young birds upon the

ground; *wu nígū belága kolóntsegesganáté ni tšilūgemmi*, thou shalt not come out of the hole into which I will cast thee.

kolóte, *n. a.* the act of leaving: *kolóte kěntsibē*, the liberation of a slave.

kóltši, *s.* ground-nut.

kóltšima, *s.* a dealer in groundnuts.

kómā, see *kémā*.

kómbū, *n. a.* 1) the act of eating (from *búskin*.)

2) food, provision, victuals.

kómbūa, *a.* abounding with food, well provided with provisions.

kómbūma, *s.* an eater, one eating immoderately.

kombúnġin, *v.* generally only used impersonally: to become food.

kómbūrám, *s.* 1) the place for taking meals, dining-room, refectory.

2) the hand to take food with, the right hand; *i. g.* *múskō dul*.

kómodūgu, *s.* sea, ocean, lake, large river (the latter is also called *ši kómodūgubē*.)

kómōdugūa, *a.* abounding with lakes or large rivers.

komóntugū, *s.* a species of greenish serpents, about as thick as an arm, and from twelve to eighteen feet long.

komúmage, *s.* a person deaf and dumb.

komúrsō, see *kémérsō*.

kóndurō, *n. a.* (from *dúruskin*) the act of falling, a fall; *e. g.*

kóndurō délāgibē, a fall of rain.

kóngin (*ši kóktšin*), *v.* I stick, pin, erect, fasten any thing so as to stand upright.

Conj. II., I stick to, on, or in anything.

Conj. III. *e. g.* with *nā tilon*, in war, to stick to one's place, not to give way, to maintain the field.

impers.: *kókti*, it sticks; *e. g.* *kátsāga ngáfō minābēn kókti*, the javelin stuck in the lion's back.

kóngin, *v.* 1) I pass, pass by; *e. g.* *šigā tsábālan kóngī*, I passed him on the road.

2) to elapse, as said of time; *e. g.* *kántāge tilō kótsša rúskin*, I shall see him after the lapse of one month.

3) surpass, exceed: *wúgā kōšī dúnōn*, he surpasses me in strength.

Conj. iv. I pass with any thing, I cause it to pass, I pass it, c. Acc. e. g. *ágō tsáde yántsá tsakógena kánā lóktān wu pāngóskō*, I have heard what they did, to bring their families through the famine; *sóbāni kátkun šivō kómodūgun tsékógī*, my friend passed a load for him over the river.

koṅgōli, s. the length of the two top-joints of the middle finger: *kábagā koṅgōliwa*, a span and the two joints of the middle finger.

kóreskin, v. 1) I ask, I question, I inquire of; e. g. *ši wúgā sugórem “ndú tsúnem?” tse*, he asked me after my name.

2) I ask a gift, I beg; e. g. *ni wúwō kánāwa nem sugórem-māté*, as thou didst ask of me, saying “I am hungry.”

kórkor, s. circle, orb.

kórkorŋin, v. I turn round in a revolving manner; e. g. a sling or rattle.

kórō, n. a. of *kóreskin*: question, request, petition, prayer.

kórō, s. ass, donkey: *kórō bī*, a male ass; *kórō kúrkurī*, a female ass.

kórogō, s. tortoise: *kúmō kórogōbē*, tortoise-shell.

kórogōa, a. full of tortoises.

kórōma, s. inquirer.

kórōma, s. owner of asses.

kórōrei, s. a bell of a small description.

kosgōli, s. 1) harangue, oration: *kosgōli pŋgin*, I deliver a speech, make a harangue.

2) the assembly collected to hear the harangue; e. g. *kosgōlimayē kosgōliḡā tártšī*, the haranguer dismissed his audience.

kosgōlima, s. haranguer, orator. They travel about in the country and entertain the people in a place called *fágē* or in the mosque-yard.

kosgōlimánḡin, v. I become an orator.

kosgōliwa, a. containing a harangue, e. g. *yim kosgōliwa*, the day on which a harangue is delivered.

kóšša, or *kóšša*, *s.* spoon; *e. g.* *kóšša lífulābē*, silver-spoon.

kóššāma, *s.* maker or seller of spoons.

kou, *s.* stone: *kou kěntāma*, *lit.* a catching stone, *i. e.* a magnetic iron-stone.

kouma, *s.* a trader in stones, which are very scarce in Bornu, and must be fetched from a great distance.

kouwa, *a.* stony, full of stones; *e. g.* *kúlō kouwa*, a stony farm.

kríge, or *kéríge*, *s.* war (comp. the Germ. Krieg): *kríge gèreskin*, *lit.* I tie war *i. e.* I prepare for making a war-expedition. *kríge gádeskin*, I war, fight in war.

kríge, *s.* a warrior.

krígerám, *a.* belonging to war: *per krígerám*, war-horse, battle-horse; *kálgō* or *kárei krígerám*, war-instruments.

kū, *s.* the present day.

kū, *adv.* to-day.

kúgū, *s.* violin, fiddle: *kā kúgūbē*, the bow of a violin; *wu kúgū tšingín*, I play the violin; *kámpudū kúgūbē*, fiddle-string.

kugudógu, *s.* a sweet potato.

kugudógūa, *a.* full of sweet potatoes.

kúgūma, *s.* violinist, fiddler.

kúgui, *s.* fowl: *kúgui kúrgurī*, hen.

kúguima, *s.* a poulterer, one who keeps a great number of fowls for sale.

kúgulē *s.* or *per kúgulē*, a horse with large black, red and white stripes.

kuíma, *s.* a very savage bird of prey, a little smaller than an eagle, and with a red tail, like a parrot. It sometimes kills even young calves.

kúkā or *kúgā*, *s.* a large kind of tree, often called monkey-apple: from which doubtless the town *Kúgā* or *Kúgāwa*, on the lake *Tsáde*, or *Tsháde* derives its name. There is a full description of this tree in Captain Clapperton's Travels p. 10.

kúkāwa or *kúgāwa*, *a.* containing many monkey-apple-trees.

kul, *s.* cavity, hollow, *e. g.* in a tree, which has begun to decay (*kul gésḡābē*): *kul béndegibē*, the bore of a gun; *kul pépe-*

tōbē, the hollow of a quill; *kul meibē*, the dwelling room of the king; *kul šimbē*, the socket or receptacle of the eye; *kul sūmōbē*, the cavity of the ear; *kul kentsābē*, nostril.
kulásengin, *v.* I stir or seek in the dust, or in any thing resembling dust.

kulgáta, *a* fattened, fat.

kúli, *s.* insect (winged and unwinged): *kúli kemágenbē*, bee.

kúli árgembē or *kúli meía* or simply *meía*, the insect bred in corn, when long kept on a heap; *kúli ngálōbē*, the insect bred in beans; *kúli málam*, butterfly; *kúli kaligimō*, a thin, but long kind of locust, with very long legs; *kúli pátkēma*, a speckled, four-footed insect, living in holes in the ground; *kúli kitakíta*, the small scarcely perceptible red ants of hot climates.

kúlīwa, *a.* full of insects.

kúllō, *s.* copper-money.

kúllōa, *a.* having copper-money.

kúllōma, *s.* copper-smith.

kúlngin, *v.* I am stout, fat, corpulent. Conj. III., I become fat.

Conj. IV., I fatten, make fat, *c.* Acc.

kúlō, *s.* farm: *kúlō kámgin*, I cut a piece of bush-land to make a farm; *kúlō bávēngin*, I cultivate a farm.

kúlōma, *s.* farmer.

kulomāngin, *v.* I become a farmer.

kúlōrám, *s.* the foot and the track or footsteps of horses, asses and mules. — comp. *pergáni* and *ši*.

kultáta, *s.* cock-roach.

kultátāwa, *a.* full of cock-roaches.

kúlugōrám, *s.* exit, the opposite of entrance (from *lúskin*).

kúlūgu, *s.* a water-pool, a lake.

kúlum, *s.* ring; *kúlum gulóndōbē*, finger-ring; *kúlum sūmōbē*, ear-ring; *kúlum yākéskin*, I put on a ring; *kúlum língin*, I take off a ring.

kúlumma, *s.* maker of rings.

kúlūtsi, *s.* a large serpent of the boa-kind.

kúlwa, *a.* full of holes, perforated.

kumákumī, *s.* an iron cuirass, of such a weight, that if one who wears it is thrown from his horse he cannot get up again, without assistance from others.

kúmā kúmī kárambē, *s.* a war-coat, like the *súlugē*, but made of the skin of a crocodile.

kúmō, *s.* calabash, the generic expression for all the differently shaped calabashes, as *tšéni*, *tšibi*, *děmba*, *kámāgi*, *dělām*.

kúmōa, *a.* having many calabashes.

kúmōma, *s.* one whose business it is to prepare calabashes, by cutting the gourd into halves.

kúmsā, *s.* a portion of a book, consisting of three *túsu*.

kúndandām, *s.* prison, gaol; *e. g.* *kúndandámwō kolótsagei*, they put him into prison.

kúndandámma, *s.* prison-keeper, gaol-keeper.

kúndīma, or *dīmī kúndīma*, *s.* sheep (*viz.* one bearing wool), also called: *yérīram*.

kúndurō or *ndúrō*, *n. a.* of *dúruskin*, the act of falling, a fall, used only in regard to rain, like our "shower": *kúndurō délāgibē*, a shower of rain, a rain.

kúnō, *s.* slight, neglect, disregard.

kúnōngin, *v.* I slight, neglect, disregard,

kúnōngin, *v.* I rejoice, am glad; *e. g.* *wu sóbānirō kúnōngin*, I rejoice in my friend.

kúntsúrō, *n. a.* of *yúwūreškin*, the act of laughing, laughter.

kúntsúrō or *kéntsúrō*, *n. a.* of *yūruskin*: the act of falling, fall; *e. g.* *kúntsúrō tátabē*, *pérbē*, *němbē*, *gěsgābē*.

kúntšō, *s.* any new plant, when grown a little above the surface of the ground, and not yet showing signs of bearing fruit.

kúngāna, *s.* small shells used as money in some Negro countries to the West of Bornu, and commonly called "cowries."

kúngāna ptingin, to divine or soothsay by shells, *i. e.* to throw shells on the ground, and then ascertain futurity from the manner in which they fall.

kúngānāma, *s.* a soothsayer, prognosticator.

kuṅgórō, *s.* (from *kóreškin*) question, request, petition.

kuṅgórōma, *s.* soothsayer, diviner.

kúra, *a.* great, large, big, grown up: *pl.* *wúra*.

kuráṅgin, *v.* 1) I become great, big.

2) to become important, severe, hard; *e. g.* *lebála kurátši*, the struggle grew hard.

kurámi, *s.* 1) a would-be-great, a rival.

2) a grandee, a chief.

kūrē, *ad.* long ago, long since; *e. g.* *labárnem kūrē pāngóskō*, I have heard news of thee long ago.

kúrgata, *a.* marked.

kúri, *s.* circle, orb: *kúri kúrṅin*, I make a circle; *dábū kúribē*, the centre of a circle.

kúrī, *s.* a species of cattle with large horns and limbs, in the neighbourhood of the lake *Tšáde*.

kúrīram, *s.* a demon, or ghost, supposed to be of enormous height, with hair and complexion like the Phula, and living in large hollow trees (*kul kúgābēn*). He walks about after sunset, before sunrise, and at midnight, and if any body comes into his way, he salutes him with a fearful slap in his face, in consequence of which many die. He often holloos, as if to call people, but never seizes men, as does the water-demon *ṅgámaram*.

kurgóge, *a.* heavy; *e. g.* *kátkun kurgóge yáskō*, I carried a heavy load; *ṅgérgeṅem níró kurgóge*, thy bag is too heavy for thee. *tši kádī Áberbē kurgóge*, the Abr-serpent does not easily bite.

kurgógema, *s.* one who is able to bear heavy things.

kúrgulī or *kúrugulī*, *s.* lion.

kúrgulāwa, *a.* infested with lions.

kúrgurī, *a.* female (used of horses, mules, lions, asses, leopards, hogs and fowls; — not of camels, sheep, goats).

kúrṅin, *v.* 1) I mark, decorate; *e. g.* *ši kúmóntsę kúrtši*, he has marked his calabash.

2) I make regular lines, I mark with lines, I rule; *e. g.* *wu kákādeni kúrṅī*, I have ruled my paper.

3) I mark out; *e. g.* *sóbāni nā nēmnībē kúrťsin*, my friend will mark out a place for my house.

Conj. III., in the *pl.*, to draw up in lines; *e. g.* *Fulátāwa kúr-tāna ngáfō bernībēn*, the Phula placed themselves in lines behind the capital.

kúrrū, *n. a.* of *rúskin*, 1) the act of seeing, sight, view, prospect.

2) vision: *kúrrū tsédibē*, prognostication, divination.

kúrrūma, *s.* 1) a seer.

2) a prognosticator, diviner, charmer, sorcerer.

kúrťe and *kúrta*, *n. a.* the act of marking.

kúrťema, *s.* or: *kúmō kúrťema*, one who adorns calabashes by engravings.

kúru, *s.* halter (for horses); *kúru yatěskin*, *v.* I make a halter.

kúrūa, *a.* provided with a halter; *e. g.* *pēr kúrūa*.

kúru, *s.* or *kúru kēmbāram*, a mortar for pounding any thing.

kúrū, *ad.* again.

kúrūgu, *a.* long, tall.

kurugūngin, *v.* I become long, tall.

kúrūma, *s.* one who makes or sells mortars.

kúrumgin, *v.* (*šī kúrumsťin*) 1) I take out, bale out. (Germ. *schöpfen*.)

2) I help or serve one at table. (Germ. *einem herausšöpfen*.)

kúrumgin, *v.* (*šī kúrupsťin*) I sew a mat.

kúrupsťema, *s.* a sewer of mats.

kúskin or *kúťeskin*, *v.* I bring, I carry, I take to.

kusótō, *s.* stranger, foreigner, visitor, guest.

kusótōa, *a.* provided with strangers, guests.

kusótōram, *s.* whatever is given to strangers.

kústā, *s.* colt, foal (used of horses, mules and asses).

kústā kúrgurī, female colt; *kústā bī*, male colt.

kústāma, *s.* owner of colts.

kústāwa, *a.* having colts.

kúšyēngin or *kúšīēngin*, *v.* I scratch, stir, turn about, as *e. g.*

dust, when seeking a needle, or when a fowl searches for insects.

kúťerám, *s.* a looking-glass, mirror.

kúťerámma, *a.* having a looking-glass.

kutšalla, *s.* a chair.

kútū, *s.* 1) evil, corruption; grief, anger.

2) greediness, avarice.

kútū, *a.* 1) spoiled, decayed, rotten, bad.

2) evil, corrupt, bad; *e. g.* *mánāṅem kútū*, thy word is bad.

3) disagreeable, unpleasant, painful, the opposite of *kétsī*;
e. g. *kárgeni kútū*, I am grieved, vexed; *tīgim kútū*, I am unwell.

4) greedy, illiberal.

kutúṅin, *v.* 1) I am bad, greedy; *e. g.* *ši wúrō kutúsegani*, he was not greedy towards me.

2) to be painful, out of order; *e. g.* *tigīni kutútsena*, I am strong unwell.

kútungū, *s.* or *kalgimō kútungū*, a species of camel, small and strong for carrying burdens.

kútungūa, *a.* having camels, rich in camels.

kútungūma, *s.* owner of camels.

kúuru, *s.* youngling (used of pigs, dogs, lions, leopards, hyenas &c.).

kúurūa, *a.* having younglings.

kuyángā, or *pérō kuyángā*, *s.* a female from the time she arrives at puberty until she gets married, a virgin.

kuyángágin, *v.* I become of age (used only by females).

kúyinte, *s.* distance; *e. g.* *kām kúyintibē*, a man of a distance.

kúyinte, *a.* distant, far, remote; *e. g.* *bēla kúyinte*, a distant town.

kúyinten and *kúyinturō*, *ad.* distant, far.

kúyintégin, *v.* I go to a distance, I go, or am far away.

kwáskil, see *koásgil*.

kwōya, *conj.* if; — see Gram. §§. 218—222.

L.

labár, *s.* 1) news, intelligence; *e. g.* *wu nírō labár kúski*, I bring thee news.

2) sight, observation, contemplation, spectacle; *e. g.* *wu léngē labár rúskin*, I will go and see the sight.

- labárma*, *s.* conveyer of news, intelligencer.
- labárwa*, *a.* containing news; *e. g.* *yim labárwa*, a day on which news are communicated.
- labárngin*, *v.* I behold, observe, watch.
- labártema*, *s.* spectator.
- labárram*, *s.* place for a spectacle, exhibition, play.
- lábértše*, *s.* a kerchief: *lábértšē dábubē*, a neckkerchief.
- lábértšéwa*, *a.* having a kerchief.
- labgáta*, *a.* loaded, laden.
- lábilláyer*, or *lafeláyer*, *s.* the fifth lunar month (see *kántāge*), also called *mamúludū*.
- labilloúal*, or *lafeloúal*, *s.* the fourth lunar month.
- ládān* or *ládānma*, *s.* the crier who calls at the different hours for prayer. He is also the doorkeeper of the mosque, and is therefore often called: *ládān tšī tšinnābē*.
- ladángin*, *v.* I become a ladan.
- ládānwa*, *a.* having a crier; *e. g.* *béla ládānwa*, a town with a crier.
- ládē*, *s.* Sunday (from: الأحد).
- ladéskin*, *v.* I sell.
- ládō*, *n. a.* the act of selling, sale.
- ládōa*, *a.* referring to the first day of the week: *yim ládōa*, Sunday.
- ládōma*, *s.* or *kām ládōma*, a seller.
- ládōram*, *s.* place for sale.
- láfia*, *a.* (comp. *kaláfia*) sound, well, being in health, happy; *e. g.* *wu kū láfia*, I am well to-day.
- láfia*, *s.* 1) health: *láfia tiginibē mbétsi*, I am in good health.
2) a common salutation; *e. g.* *širō láfia tšebángin*, I send him greeting; *wu láfiántšē máskī*, I have accepted his salutation; — *wányē láfian*, good morning!
- láfíángin*, *v.* I wish good health, I salute, I greet.
- lágā*, *s.* the soft part of the human body below the ribs; side.
- lága*, *a.* some, a certain. When repeated, it answers to our some — some, the one — the other, one — another; *e. g.* *kōa lága*, a certain man; *lága karátsei*, *lága karátsāni*, some read, some read not; *sandígā lágaē bóbōtšin*, *lágā kúrūn tšin*, the one calls them, the other gives them medicine.

lāgarā, *s.* a sort of large, coarse mats, about three inches thick, made of reed-grass which is called *sūgu*. They are generally put round the houses, instead of a wall, and then are from twelve to sixteen feet high, and overlaid on the outside with a cover of grass, and on the inside with a close fence of sticks. There are no holes for windows in them, and the only opening is the door.

lāgarāma, *s.* maker of large mats.

lāgarāwa, *a.* provided with large mats.

lāgarī, *num.* eleven.

lāge, *a.* wicked, foolish: *kōāna lāge*, a wicked fellow.

laiḥi, *s.* wrong, offence, trouble: *laiḥi gōngin*, I confess that I am in the wrong; *laiḥiyē šigā tsētei*, he has got into trouble.

lalāngin, *v.* (*ši lalāntšin*), I scold, rebuke, find fault with, abuse, revile profusely.

lālāngin, *v.* I winnow by pouring beaten corn out of a vessel, in order that the wind may take off the chaff.

lāmbī and *lāmbō*, *s.* 1) care, attention, thought, concern, business; *e. g.* *lāmbīni bāgō nilan*, I have nothing to do with thee, I do not care for thee; *ḥi lāmbōngm?* what hast thou to do with it? *wu šilan lāmbinyāa*, she is dear to me.

2) a scarcity of provisions, dearth, not amounting to an actual famine; *e. g.* *lāmbī masenābē mbētšī*, there is scarcity of provision.

lāmbīwa, *a.* being dear, having scarcity; *e. g.* *wu pāni lāmbīwa*, my family is hard up; *kēmendē dīniā lāmbīwa*, this year is a dear one.

lāmgata, *a.* joined.

lāmgata, *a.* washed.

lāngin, *v.* (*ši lāptšin*), I load; *e. g.* *kaligimōni lāngin*, I load my camel.

Conj. II. I load upon; *e. g.* *wu lemānni kaligimōnirō lābgeskin*, I load my goods upon my camel.

Conj. III. I load myself, I am laden; *e. g.* *wu kidān lāptēs-gana*, I am laden with work.

lámgin, *v.* (*ši lámťsin*) 1) *i. q. fóngin*, I join, unite; *e. g. wu nem 'dī lámgin*, I join two houses.

2) I apply to, besmear: *sándi kantígensā láptsā mágalin*, they besmear their arrows with poison.

Conj. II. I join to, unite with; *e. g. wu pērōni kóarō lámgeskī*, I have joined my girl to an husband.

Conj. III. only *pl.*: to join, be joined; *e. g. šyúa sóbānyúa nigārō lámtei*, she and my friend were joined in matrimony.

lámgin, *v.* (*ši lámťsin*) I wash, *viz.* the face; also: *wu pēsḡā lámgin*, I wash my face.

Conj. II., *c. Acc.*, I wash a dead person; *e. g. ši abánigā lámťsegī*, she has washed my father, *viz.* after he had died.

Conj. III. I wash my face. Conj. IV., *c. Acc.*, I wash the face of a dead body, or a child.

lámīse, *s.* Thursday, from الخميس.

lámťe, *n. a.* the act of joining.

lámťe, *n. a.* the act of washing the face.

lámťema, *s.* one who instigates people to quarrel and fight.

lámťema, *s.* one who is used to wash the dead bodies of men.

lándeskin, *v.* I churn.

lángin, *v.* (*ši lánťsin*), I abuse, revile.

lánna, *n. a.* of *lángin*: abuse, reviling.

lāngin, *v.* 1) I dig; *e. g. wu bēlāga lāngin*, I dig a hole.

2) I take the food out of the pot or caldron in which it was cooked, and put it into a fan, from which it is afterwards transferred to small calabashes (*wu kēgeskin*), out of which it is eaten. The food is never put at once out of the pot into the calabashes, but always first into a fan.

lāptema, *s.* one who loads beasts of burden.

lāpterám, *s.* a beast of burden; *kantāmō lāpterám*, an ox of burden.

lārā, *s.* fruit, corn, vegetables, any thing planted and not growing wild.

lārāba, *s.* Wednesday, from الأربعاء.

lárabáram, *s.* any thing peculiar to the fourth day of the week; *e. g. kásugū lárabáram*, a market held on Wednesday.

lársā, *s.* the act of marrying a virgin.

larságata, *a.* married.

larsángin, *v.* 1) I marry a virgin.

- 2) I give a virgin in marriage. — As when a man marries for the first time it is generally to a virgin, the expression also conveys the idea of simply marrying for the first time. But should a man succeed in getting a virgin for his second or third wife, *larsángin* would likewise be used. This, however, is a case of very rare occurrence, the second, third and fourth wives being usually women who were married before (*kamu*), *viz.* either widows, or divorced wives, and not virgins (*pérō*). For marrying a woman who has been married before, only the term “*nigā dīskin*, or *nigángin*,” is used, which however, also applies to marrying a virgin, or a slave. But *larsángin* is never used in such a case, being confined to the marriage of a virgin. Slaves, even if properly married, do not count as wives, but may be taken in an unlimited number: the expression used with regard to them is, “*wu kírō nigā dīskin*,” or: “*wu kír nēmnírō yākéskin*” or “*wu kír nēmnírō nigā dīskē yākéskin*.”

lārde, *s.* earth, land, country; from أرض.

lārderam, *s.* tribute.

lāreskin, *v.* I rejoice, am happy.

lárta, *s.* a small handsome bag, a purse; also *lárta lífubē*, *id.*

lárū, *s.* 1) damage, injury, loss, harm; *lárū dīskin*, I damage, do harm.

- 2) especially murder; *lárū dīskin*, I commit a murder, I do harm to a man's life.

lārāma, *s.* one who does damage, injury, harm.

larúngin, *v.* I damage, do harm; *e. g.* *ši kulōniga larútši*, he has damaged my farm.

lāsar or *lāsar*, *s.* or: *diniā lāsar*, afternoon about three or four o'clock.

lāsārngin, only used in the third pers. *e. g.* *diniā lāsartši*, it is or has become about three or four o'clock p. m.

lāsge, num. one, first.

lātēma, s. one who digs the ground.

lāterām, s. (from *lāngin*) an instrument for digging, a spade.

lāteramma, a. having an instrument for digging.

lāugata, a. gathered. (NB. *lau* can be pronounced as two syllables or as a diphthong.)

lāwngin or *laúngin*, v. I assemble, collect, bring together, gather.

Conj. III. only in pl. *laútēn*, *laútuwī*, *laútei*, to assemble, intr.

lāutēma, s. collector: *lāutēma kalgítanbē*, one who gathers cotton.

láyā, s. or *átši láyā*, Easter, i. e. the whole month on which their Easter falls, and on the first day of which they kill the *ngalárō*, or paschal-sheep.

láyāma, s. one who keeps Easter by killing a sheep.

lebásar, or *lebásar*, s. onion.

lebáya, s. trade; e. g. *lebáya dískin*, I make trade, I trade.

lebáyāma, s. trader, merchant.

lebáyamángin, v. I become a trader.

lebáyāram, s. place where trade is carried on.

lebéru, s. clothes consisting of leather, or dried hides.

lebérūa, a. having leather-clothes.

lebérūma, s. one who makes leather-clothes.

lēfede or *lēbede*, s. a thick and complete horse-covering, made of cloth, and being proof against arrows. Between page 278 and 279 of Major Denham's Travels, there is a representation of one.

legáfan or *legápan*, s. burial-clothes, shroud.

legáli, s. chief justice of a whole country.

legálingin, v. I become chief judge.

legáliwa, a. having a chief judge; e. g. *béla legáliwa*.

legár, num. nine.

legáran, s. bereavement, deprivation, loss of a relative; e. g. *legáram wúgā sebandī*, I have had a bereavement.

legári, s. a Muhammadan dignitary, in rank between a common schoolmaster and a *gōni*.

leia, s. charm, amulet, i. e. written Arabic sentences or words;

leia duteskin, I sew *i. e.* make an amulet; *leia luteskin*, I wear charms.

leiāma, *s.* one who sews up charms in leather-cases.

leiāwa, *a.* having charms.

leima, *s.* a tent; *wu leima tūngin*, I pitch a tent; *wu leima kē-
lūngin*, I take down, or remove a tent; *kāndañ leimabē*,
tent-peg; *tsānei leimabē*, tent-clothes.

leimāma, *s.* owner of a tent.

leimāwa, *a.* having a tent.

leira, or *lāhira*, *s.* next world (from آخري?), sheol, grave.

lelēngin, *v.* I walk to and fro.

lelētēma, *s.* one who walks about, takes a walk.

lemán, *s.* goods, wares, property, merchandize, riches.

lemánma, *s.* a man of property, a rich, wealthy man.

lemánwa, *a.* having, containing goods.

lénġin *v.* (*šī léttsin*), I sleep; also: *kānġem lénġin*, *id.*

Conj. iv. I loll asleep, cause to sleep, *c.* Acc.

lētā, *s.* carefulness, deliberateness, caution.

lētāngin, *v.* I exercise carefulness.

lentārō, and *lētān*, *ad.* softly, slowly, deliberately, well, carefully, properly; *e. g.* *lentārō léné!* go carefully! *lētān dé!* do it properly!

lētāwa, *a.* slow, deliberate, considerate, quiet.

lénġin, *v.* 1) I go, go away; I walk.

2) I go up, rise, grow: *ārgem tsītse létšī*, the guinea-corn sprung up and grew.

lénġin, *v.* I touch; *e. g.* *šimtsega lénġī*, I have touched his eye.

lēsá, and *dīnā lēsá*, *s.* evening at about eight or nine o'clock.

lēsāngin, only used in the third pers.; *e. g.* *dīnā lēsátšī*, it is
or has become about eight o'clock p. m.

lēsáram, *s.* dinner, taken about eight o'clock p. m.

lētterám, *s.* place for sleeping, dormitory.

létalin, *s.* Monday, from الاثنين.

léte, *n. a.* the act of going or walking: a walk; *nā léte kau
dábua*, a place distant half a day's walk; *béla léte kábū
yásġibē*, a town at a distance of three days.

- léttema*, *s.* a sleepy, drowsy person.
- leḅála*, *s.* dispute, quarrel, palaver; fight, battle.
- leḅálāma*, *s.* a quarrelsome man.
- leḅárdę*, *a.* and *leḅárdę tīlōa*, one-eyed, having only one good eye.
- leḅásar*, *s.* onion.
- legárri*, *num.* nineteen.
- lēmā*, *s.* 1) Friday, the first day of the Muhammadan week.
2) week, *i. q.* máǧe.
- lęmgī*, *v.* only third pers. *diniā lęmtšī*, it has become evening, about seven or eight o'clock.
- lęrem*, *s.* thicket, density; *e. g.* *lęrem káragābē*, thicket of a forest.
- lęremwa*, *a.* thick, dense, close; *e. g.* *kūlō kęnderbē lęremwa*, a dense cotton-plantation.
- lįfā*, *s.* carcass, carrion.
- lįferā*, *s.* needle; *kęntsā* or *kul lįferābē*, the-eye of a needle.
- lįferāma*, *s.* tailor.
- lįferamāngin*, *v.* I become a tailor.
- lįferāwa*, *a.* having or containing needles.
- lįfōma*, *s.* keeper, attendant.
- lįfū*, *s.* bosom-pocket, pocket. The pocket is generally in the front of the upper garment, in that part of it which covers the chest.
- lįfūa*, *a.* provided with a bosom-pocket.
- lįfulā*, *s.* silver, silver-money.
- lįfulāma*, *s.* a military musician who blows a certain silver instrument.
- lįfulāwa*, *a.* having, containing silver.
- lįfūrām*, *s.* or *kítābū lįfūrām*, a pocket-book.
- lįfúskin*, *v.* I mind, attend to, take care of, keep, (perhaps originally = to keep in the bosom pocket): *Allā ntsę-lįfū!* God keep thee! this is used as a reply, on being accosted or saluted. — Perhaps the verb was originally derived from *lįfū*, meaning, "to carry in the bosom".
- lįgāma*, *s.* next world, eternity.
- lįǧfelā*, *s.* quarter, region of the world. The *lįǧfelā dęǧe* are: *ǧędi*, E., *pótē*, W., *yála*, N., *āņem*, S.

limán, *s.* (Arabic) apparently a high religious official in Mecca to whom the pilgrims have to pay their respects, before they leave the town.

línkata, *a.* pulled out, taken off.

línġin, *v.* (*ši línšġin*) I pull out, put off; used only with regard to clothes of males, *viz.* the trousers and upper garment.

lintá, and *lintárō*, *ad.* much, very, very much, too much, most, *e. g.* *kárite ġintá*, most beautiful; *karátšġin lintárō*, he reads exceedingly well.

linte and *lntā*, *n. a.* the act of pulling off clothes.

línġin, *v.* only used in third pers., to shoot, come up, come forth (said of plants); to come out, grow (said of feathers, hair, beard, teeth).

lġskġn, *v.* I learn. Conj. IV. to teach; *e. g.* *málamyē lukrángā tátānirō tsekkġli*, the priest has taught my son the Koran.

lġtsām, *s.* bridle.

lógō, *s.* prayer, petition, request.

logóá, *a.* prayerful; mendicant, begging.

logógata, *a.* begged, entreated.

logóma, *s.* beggar.

logónġin, *v.* I beg, pray, ask.

logóte, *s.* petition, prayer, request.

logótema, *s.* one who prays to God; a beggar.

lókte, or *lókta*, *s.* 1) an appointed time, a set, fixed time; *e. g.* *lókte tšġnógōbē*, the general resurrection.

2) season of the year; *e. g.* *lókte nġngalġ*, rainy season; *lókte krġġibē*, a season of war.

3) the legal hour for prayer, as —

lókte fátsar, morning about six o'clock.

lókte báltē, nine o'clock a. m.

lókte kau dábū, noon.

lókte dáar, one o'clock, p. m.

lókte lásar or *álahásar*, three or four o'clock.

lókē almákarġfū, seven o'clock p. m.

lókte lġsá, eight o'clock p. m.

lólōngin, *v.* I shake, *intr.*, I tremble. Conj. IV., *c. Acc.*, I cause to tremble, to fear.

lóręskin, *v.* only third pers. *tsulōrin*, to boil, *i. e.* to be in a state of boiling. Conj. IV., I cause to boil, I boil.

lőúani, *s.* any cloth not sewn, especially the white piece of cloth which the Phula and certain other Muhammadans (not the Bornus) tie round their head in form of a turban. — comp. لوى, to twist a cord.

lūgata, *a.* (from *lūngin*) hanged up, hanging.

lūęskin, see *lúskin*.

lukrán, *s.* the Koran, from القرآن. — *lukrán búskin*, *lit.* I eat the Koran, *i. e.* I swear, take an oath, by putting my hand first on the Koran, then on my forehead and breast.

lukránma, *s.* a man of the Koran, *i. e.* one who eminently adheres to the Koran.

lúlām, *s.* a little, thin cloud (*cirrus*).

lūmgin, *v.* (*ši lúptšin*), 1) I dive, immerse, *e. g.* *ši tsédigā kú-lūguberō lúptši*, he dived to the bottom of the lake.

2) metaphorically, to die; but only used of the king, *viz. mei lúptši*, the king died.

Conj. IV., *c. Acc.*, I put under water, I immerse.

lūngin, *v.* I hang, hang up; comp. *rőęskin*.

Conj. II. I hang on, or round any thing; *e. g.* *kášagar abá-nembē nīrō gőnyē lūntsigē*, we will take thy father's sword and hang it round thee.

Conj. III. I hang on myself, have something hanged on me; *e. g.* *málam leiántşen lútena*, the priest has his charms hung round him.

lúskin, or *lūęskin*, *v.* 1) I come out, off, away; *e. g.* *ši nęm-tşen tsulugī*, he came out of his house.

2) to pass off, pass, elapse: *dūgō ságā pal kilugō*, before one year elapsed.

M.

mādēge, *a.* female. This word is joined only to *pē*, *kalīgīmō*, and *per* from the time they are fit for coupling till they have had their first youngling.

mādūa, *s.* (cfr. *adūngin*) prayer, blessing, intercession.

māduāma, *s.* a man of prayer; *e. g.* *mālam māduāma*, a praying priest.

maduāngin, *v.* (*i. g.* *mādūa dīskin*), I pray; bless, intercede.

māferē, *s.* a short stick, about two feet long, and as thick as a child's wrist, bent at one end like a sickle, and having the bent part sharpened like a sword. It is used by several African tribes in hunting and in war, being thrown at the mark. A representation of it may be seen in No. 4. of the Appendix to Major Denham's Travels.

māferēma, *s.* one who fights or hunts with the *māferē*.

māfi, *s.* hail-stone, hail: *māfi tsūdūrin*, it hails.

māfiwa, *a.* containing hail-stones; *e. g.* *dēlāge māfiwa*, a hail-storm.

māfundī, *a.* big, large; *e. g.* *gēbam māfundī*, a large caldron; *kām māfundī*, a tall or stout person.

māfundī, *s.* a tall, stout man, a man in his best strength, a hero.

māfundīngin, *v.* I become a strong man.

māgalī, *s.* poison with which arrows are poisoned.

māgalīma, *s.* one who prepares arrow-poison.

māgalīwa, *a.* having poison, provided with poison.

magārā, *s.* canoe, ship, vessel: *gēsgā magārābē*, a long stick used instead of oars.

māgarā, *s.* a kind of drum, smaller than the *gaŋga*: *māgarā kāreŋskin*, I beat a drum.

māgarāma, *s.* drummer.

māgarāwa, *a.* provided with a drum.

māgaranti, *s.* school, *i. e.* a fenced in yard near a priest's house, where children are instructed.

māgarantīma, *s.* the owner of a school.

mágarantīwa, *a.* having a school.

mágarifū, *s.* or *dīniā mágarifū*, about seven o'clock p. m.

mágarifūngin, only third pers. *viz. dīniā magarifútsī*, it has become, or it is about seven o'clock p. m.

mágarifūrám, *s.* the prayer offered at seven o'clock p. m.

mágase, *s.* scissors: *mágase kánu šriābē*, snuffers.

mágasema, *s.* a maker of scissors.

mágasūa, *a.* provided with, having scissors.

máge, *s.* or *kábū máge*, a week, see Gram. §. 206.

mágeskin and máskin, *v.* 1) I take from, I take out, I take; *e. g. tátāntšéga tsúrō kílūgubēn mágeskī*, I have taken his child out of the river.

2) I seize, spoil, steal: *bátalma agónisō tsémāgi*, the robber has taken all my thing.

3) I take away capture: *Éngalīši, kéntši állābē, andígā sámāge*, the English, servants of God, captured us.

4) I accept, take; *e. g. láfiāntse mágeskī*, I have accepted his salutation; *wu lemánñem bíārō máskī*, I accepted thy goods as a present.

5) I help, rescue, save, deliver: *sóbāni wīgā múskō kurgúlībēn tsémāgī*, my friend has delivered me from the lion.

mágiā, *s.* or *n. a.* of *māgīngin*: supplication, entreaty, solicitation.

mágiāma, *s.* one who supplicates, a suppliant, supplicant.

magīngin, *v.* I entreat, supplicate, solicit, beg; *e. g. wu šigā állān māgigóskō*, I begged him for God's sake.

mágira, *s.* a king's mother.

magirári, *s.* the residence or town of a king's mother.

mágō, *n. a.* 1) seizure, spoil.

2) deliverance, salvation.

mágōma, *s.* 1) one who takes, seizes.

2) a deliverer, saviour.

mágum, *s.* a musical instrument made of the horns of cattle, a horn: *wu mágum fūngin*, I blow a horn.

māgúmma, *s.* one who blows the horn, a corneter.

mágūmi, *s.* one who is free-born.

māgūmi, *s.* or *kādāra māgūmi*, a horse, of the size between a pony and a large horse.

mālaqalmou̇tu, *s.* the angel of death, death personified (from مَلَكٌ or مَلِكٌ and مَوْتٌ).

mālam or *mālgm*, *s.* priest.

mālaṅgin, *v.* I become a priest.

maleiga, *s.* an angel (from مَلَكٌ).

mālutšē, *s.* or *kātsagā mālutšē*, a lance, see No. 3 in the appendix to Major Denham's Travels.

mamālundū, or: *labilloqal*, *s.* the fourth lunar month, on the whole corresponding to our January.

māna, *s.* 1) word, speech, narration, story, tale.

2) desire, wish, thought; *e. g.* *māna kārgēbē*, heart's desire; *māna tsūrōntsibē gultšia*, he having expressed the thought of his heart; *sūndi mānāntsa nā tilōrō tsasakę*, they agreed, were of one mind.

3) language; *ndūyē māna kāmāntsibē pāntšīn*, every one understands the language of the other; *komāndē mānānde gadērō tsēdi*, God has divided our languages.

manāgata, *a.* spoken.

mānāma, *s.* a speaker, especially one who is talkative.

manāngin, *v.* I speak, talk. — Conj. II., I speak to, especially harshly, I disturb, trouble; *e. g.* *nā Šūārō nāptsanātę*, *Fulāta manātsegin bāgō*, as to a place subject to the Shuas, the Phula do not trouble it.

mānda, *s.* salt: *nikī māndabē*, salt-water.

māndāma, *s.* dealer in salt.

māndāram, *s.* place where salt is got, salt-pit, saltern.

māndāwa, *a.* saline, containing salt.

māngin, *v.* (*ši māttšīn*) 1) I draw, draw tight.

2) I beckon with the hand.

maṅgārṅgin, *v.* I love, I like, am fond of; *e. g.* *tsairōa ṅgāsoyē šīgā maṅgārtsāna*, all the boys loved her.

maṅgārteṃa, *s.* a lover.

māngin, *v.* (*ši māktšīn*) I alleviate pain by gently and fre-

quently pressing a cloth, soaked with warm water, on an aching spot.

māngin, *v.* I seek: *e. g.* *tšēnāni kábū ndirō māgoskō*, I sought my knife for two days. — With *álla* for its subject, it means: God takes away from this world, causes to die, *e. g.* *álla abānigā mátsi*, my father has died.

māngur, *s.* the application of a bandage which is soaked in a solution of cow-dung to the nipples of cows and goats, in order to prevent their young ones from sucking. (comp. *ngédē*.)

māngúrigin, *v.* or *māngur māngúrigin*, I make *māngur*.

māram, *s.* any person exempted by the king from paying taxes.

māram, *s.* the second lunar month of the year, corresponding to our November.

márbā, *s.* a hole for catching wild animals, about eight feet deep, at the margin about four and at the bottom one or two feet in diameter, with a strong, well sharpened post in the middle, about two or three feet high, called *kāndañ*. The hole is lightly covered over, a bait is placed near it, which when the animals want to take, they fall into the hole, and are pierced by the *kāndañ*.

margáta, *a.* pleased, meek, gentle.

márgebán, *s.* an animal similar in appearance to the guana, but with the head, tail and legs shorter and thicker than those of the guana; also not amphibious, like the guana. Its meat is very fat, and considered excellent by the Bornuese.

márma, *s.* an officer next in rank to the *meínta*, and always a slave.

márma, *s.* rainbow: *délāge márma kúrtši*, there is a rainbow.

márigin, *v.* I deign, grant, yield, consent, allow; *e. g.* *álla logóniga mártši*, God has granted my request.

mártegeskin, *v.*, evidently a Reflective of an obsolete Relative of *márigin*, I deign, grant, am pleased to; *e. g.* *mártegené bánāsegené!* be pleased to help me!

másaná or *másená*, *s.* food, victuals, dish, meal.

masenāma, *s.* owner of victuals.

masenāram, *s.* place where food is eaten, refectory.

masenāva, *a.* having food.

māskala, *s.* slap, a blow with the open hand; *wu māskalan ślāgin*, or *bāgin*, I give a slap, deal a blow.

māskalāma, *s.* one dealing out slaps.

mastājin, *s.* a royal speaker and interpreter, also called: *mei mānābē*.

māšīde, *s.* the mosque (comp. *dāndal*).

māta pīpitō, *s.* wasp.

mātarī, *s. i. q.* *būgū*, ashes.

māta sūlēa, *s.* a whitish or grey bird, perhaps a vulture, of the size of a small fowl, sometimes coming close to houses and flying off with chickens.

mātēa or *mātīa*, *s. (i. q. argem bul)*, white millet.

mātēma, *s.* one who seeks: *kāmū kōa mātēma*, a woman anxious to have an husband; *kōa kāmū mātēma*, a man anxious to get a wife.

mātsei, *s.* or *kalgimō mātsei*, a female camel.

mbāngin, *v.* I swim.

mbātēma, *s.* swimmer.

mbāreṣkin, *v.* I am tired, weary: *wu nīrō mbāreṣkī*, I am tired of thee.

mbētṣī, a defective verb substantive, used for all persons in both tenses, — to be, to exist: see Gram. §§. 266 and 267.

mbēlā, or *mēlā*, *n. a.* the act of watching, waylaying, ambush, watch.

mbēlan, *a.* 1) male; used only of the *kanṭamō*, *ngalārō*, and *dal*.
2) great, strong: *gulōndō mbēlan*, or *gulōndō mbēlan*, thumb, great toe.

mbēlāngin or *mēlāngin*, *v.* I watch, waylay, lie in wait.

mbēlātēma, *s.* one who watches, or waylays.

mēgu, or *mēugu*, or *mēogu*, *num.* ten (from *ugu*, five.)

mei, *s.* king.

meidugū, *s.* the son of a *meina*, a nobleman.

meimōṭṣī, *s.* a Viceroy, a sub-king, the governor of a province or district.

meimoutšingin, *v.* I become a governor.

meina, *s.* prince, *i. e.* a son of the king or the *keigamma*. A son of the latter is often called: *meina keigammāmi*.

meinam, *s.* mindfulness, attention, care.

meināngin, *v.* (*ši meināntšin*) I mind, attend to, care for, keep (used *e. g.* in reference to children, cattle, &c.)

meināmtēma, *s.* attendant, keeper.

meinta, *s.* 1) a royal Commissary, or Treasurer.

2) *i. q.* *neṃmeinta*, the office or rank of a Treasurer.

meintāngin, *v.* I become a royal Treasurer.

meiram, *s.* princess, *viz.* a daughter of the king or *keigamma*.

A daughter of the latter is sometimes called: *meiram keigammāram*.

meiri, or *meiri*, *s.* the residence of a king.

mēngin, *v. intr.* I turn, return, go back.

Conj. II, I return to.

Conj. IV, I cause to turn, I turn, drive, bring back.

mēreskin, or *mēreškin*, *v.* I recover, get well, heal (*intr.*).

Conj. IV, I restore to health, cure, heal.

mērō, *s.* recovery.

mētera, *s.* a round piece of iron, used instead of a hammer.

mēterāma, *s.* or *kōa mēterāma*, 1) a mechanic whose profession it is to dig the deep wells called *balgātši*. He is also called *mēterāma balgātšima*.

2) a common blacksmith, also called: *mēterāma kágelma*.

mēlāngin, see *mbēlāngin*.

mēndē, *s.* last year; *e. g.* *kēnā mēndēbē*, the famine of last year; *mēndē nēngalī*, last rainy season; *mēndē bē*, last dry season; *mēndē laia*, last Easter.

mēntšē, *s.* former time, past time, first time; *e. g.* *ām mēntšēbē*, the men of ancient times; *yim dīniā mēntšēben*, in the beginning.

mēntšē, *ad.* before, formerly.

mērdzan, *s.* coral-beads.

mērdzanma, *s.* a trader in coral-beads.

mērmereā, *s.* or *kārūa mērmereā*, whirlwind.

mērsāgata, *a.* trusted, relied on.

mērsāngin, *v.* I trust, confide in, rely on, *c.* Dat. and Acc.; *e. g.*
wōte kāmūnēm̄mō mērsāngem̄mi, do not trust thy wife! *abā-*
nīga mērsāngī, I trust my father.

mērsāte, *n. a.* the act of trusting: confidence, reliance.

mērsātema, *s.* a credulous person.

mēsēlam, *s.* a believer in Muhammad, a Moslim, opposed to
kērdi.

mēsēngin, *v.* only used in the third pers.: *mēsēktšin* and *mēsšin*,
 it rots, decays.

mēste, *s.* decay, rottenness.

mīna, *s. i. q.* *kūrgulī*, lion.

mīnāwa, *a.* full of lions.

mīnwa, *s.* next year, the coming year; also: *bālī mīnwa*, *id.*

mōga, *a.* deaf.

mōga, *s.* a deaf person.

mogāngin, *v.* I become deaf.

mōlīgīn, or *mōlleskin*, *v.* I wrestle, fight with one; *e. g. wu*
štgā mōlīgīn, I fight with him.

mōrō, *s.* (*i. q.* *ārgem kamē*), red millet.

mōrōma, *s.* owner of red millet.

mōrōram, *s.* a farm with red millet.

mūlī, *s.* horse-stable: *mūlī pērbē*, horse-dung; *mūlī alfāterābē*,
 mule-dung; *mūlī kōrōbē*, ass-dung.

mūlīma, *s.* groom.

mūmurīa, *s.* or *kārūa mūmurīa*, whirlwind.

mūngin, *v.* (*ši mūtšin*) I form into balls, make balls.

mūngin or *mōngin* *v.* (*ši mūtšin*) I pull out, draw out; *wu kā-*
tšin mūngin, I pull out grass, I weed.

mūrtā, *s.* snuff-box, smelling-bottle.

mūrtāma, *s.* a maker of snuff-boxes.

mūskin, *v.* I put on; used only of a shirt, or any thing put
 on over the head like a shirt.

mūskō, *s.* 1) arm, hand: *mūskō yiskin*, I shake hands, I give
 my hand; *mūskō fōngin*, I shake hands. As a military ex-

pression this means "I engage in close fight"; *e. g. Fulátāwa múskō fónnyēya*, when we shall be in close fight with the Phula. — *múskō nótēskin*, I attack, begin a dispute, fight, struggle, battle; *e. g. áte múskō Fulátārō nótāwi!* do not attack the Phula!

2) branch, bough: *múskō gésyābē*, the branches of a tree.

3) menses, menstruation, (a euphemistic expression for it).

múskōma, *s.* murderer; *e. g. múskōma dátsēban tsédī*, the murderer has committed a homicide.

múskōrām, *s.* bracelet, a ring worn by women round their wrists.

mútsi, *s.* 1) a kind of millet used as food for men and horses, also called *ngáfēli mútsi*.

2) a red dye, obtained by boiling the plant of the *mútsi*-millet: *mútsin márngin*, I dye red.

mútsīma, *s.* a dyer in red.

mútsīram, *s.* or *kúlō mútsīram*, a farm with red millet.

mútsīwa, *a.* red.

N.

nā, *s.* 1) place, room, spot, abode, home: *nā nemēbē bágō*, there was no room for word, *i. e.* nothing could be said; *nā átēn*, in this place, *i. e.* here; *nā abānibēn*, at my father's; *nā yiskin*, I make place, give way, *e. g. abā kōa*, *nā sē*, *wu tsémgē tsédírō*, father, make place for me, I will go down to the ground.

2) estate, age: *nā kāmubē tiskin*, to arrive at the age of puberty, used of both sexes, in the case of males in an active, in the case of females in a passive sense. So also *nā kōāngābē tiskin*, is used of both sexes in the same manner.

nābgatu, *a.* seated, sitting.

nāge, *s.* kernel.

nāgema, *s.* one who cracks shell-fruit and sells the kernels.

nāgeskin, *v.* (*ši nātsegin*) I overtake, come to, arrive at, *c. Dat.* and *Acc.*; *e. g. bēlānirō* or *bēlānīga nágeskī*, I arrived at

my town; *sóbāni wūrō* and *wúga násegī*, my friend has overtaken me.

naia or *náya*, *s.* 1) side, *e. g.* *naia tilon ganáné!* put it a side!
naia dul, the right side; *naia wóbi*, the left side.

2) part, portion, fraction; *e. g.* *wu náyarō réngin*, I divide into parts.

nainaingin, *v.* I gnaw.

nálīa or *ņemnálīa*, *s.* slavery (used only of men, — comp. *kálīa*); *e. g.* *nálīayē šiga tsebándī*, he has fallen into slavery.

nām, *s.* decency, propriety, politeness; also *nām dīniābē*, *id.*

námase, *s.* urine: *wu námase* *diskin*, I make water (— comp. *digam*.)

námbe, *s.* freedom, liberty.

namgata, *a.* broken in two.

námgin, or *ņámgin*, *v.* (*ši námštšin*) I break in two; *e. g.* *wu káni námgin*, I break my stick.

Conj. III. to break, intr.; *e. g.* *ngáfōni námtī*, my back is broken.

námgin, *v.* (*ši náptšin* and sometimes *námštšin*) I sit down, sit, wait.

2) to be introduced, to begin, to arise: *yimtema šēda nábgonō*, on that day the (custom of) bearing witness was introduced.

Conj. II., c. D., I sit down to or with one, in the capacity of a servant, I am subject to; *e. g.* *bélāte Šuārō nábgēda*, that town was subject to the Shuas.

námgin, *v.* I mark; *e. g.* *wu agōte kēlīmīn námgin*, I mark this thing with a coal.

námma, or *námwa*, *a.* decent, proper, polite, well-behaved.

namwúra, *s.* greatness, magnitude, size, *i. q.* *ņemkúra*.

nanámīram, *s.* the refuse in melting butter.

nándeskin, *v.* I bite (said of men, horses, camels, asses, dogs, and insects); *e. g.* *gulōndōni kériyē tšenándī*, the dog has bitten my finger.

nándi, *pron.* ye, you.

nándō, *s.* the act of biting, bit.

nándōma, *s.* one in the habit of biting.

naṅga, *postpos.*, on account of, because of, for the sake of,
— see Gram. § 306, 3.

nápte, *n. a.* of *námgin*: 1) the act of sitting down.

2) way, manner, habit.

nárgē, *s.* 1) streak, a line of colour, a long stripe.

2) a crack, a chink.

nárgēwa, *a.* 1) streaked, striped; *e. g.* *ńgérí nárgēwa*, a striped gazelle.

2) cracked, *e. g.* *ńgě nárgēwa*, a cracked pot.

nártšino, *s.* the office of an *ártšinōma*.

nasáringin, *v.* I make happy, I benefit, prosper, *c. Ac.*

Conj. III., *násartéskin*, I am fortunate, lucky, I gain, win, am successful.

nasártema, *s.* benefactor.

nasása, *s.* excrements of men and monkeys.

násā, *s.* (*i. q.* *naía*), side; *e. g.* *násā dul*, right side; *násā wóbi*, left side; *násā tlon*, on one side, aside.

násin, *s.* (*i. q.* *kěnnásin*), dream.

násingin, *v.* (*ši násintšin*) I dream. — Conj. II. I dream of; *e. g.* *wu abánirō nášingeskī*, I dreamt of my father.

nátę or *nátęman*, *ad.* there, then; on the spot, immediately:

nátę fúgun, henceforth, henceforward, in future.

nátsal, *s.* the office of a *kátsalla*.

nátęskin, *v.* I plant.

nátō, *n. a.* of *nátęskin*, the act of planting, plantation.

náya, see *naía*.

nayáingin, *v.* (*comp. naía*) I go on one side, I go out of the way for any one. (*c. Dat.*)

námgin, see *námgin*.

nándęlī, *s.* jealousy.

nándęlīwa, *a.* jealous.

nąngalī, see *nęngalī*.

nda, *pron.* which? what?

nda, *adv.* where? *nda bęlānęm*, where is thy home? *abánęm*

nda? where is thy father?

nda, conj. then, pray (Germ. doch.)

ndágū, pron. how much? how many.

ndálimī, s. a lizard: *ndálimī gá bargā*, or *ndálimī gabargámi*,
a very large kind of Lizards, with a red head.

ndálimī išólólótómī, a kind of striped lizards.

ndálimī sérdifū, a kind of huge speckled lizards.

ndálimī hásefan, a kind of grey, short, but very thick,
lizards, living in forests.

ndálimī kólólókámpū, a small kind of lizards, living in
the houses, and supposed to be blind.

ndálingin, v. I steal.

ndáltēma, s. or *kām 'dáltēma*, or *bárbū ndáltēma*, a thief, a robber.

ndárā, or *ndáran* or *ndán*, adv. where? whence?

ndárārō, or *ndárō*, adv. whither? where?

ndárāson, or *ndárāsō*, adv. every where, any where.

ndásō, pron. who? which? what sort?

ndásōyāye, pron. any one, any.

ndé bū, s. a knot: *wu ndé bū ndé mgin*, I make a knot; *ndé bū
wuíngin*, I open a knot.

ndé mgin, v. (*ši ndéptšin*) 1) I tie (used only with *ndé bū*.)

2) I cause a person to be immovably fixed to any spot, by
means of witchcraft.

ndépterám, s. place for tying any thing.

ndú, pron. who? which? e. g. *áte ndú?* who is it?

ndúma, pron. some one, some body, any one: *ndúma bá gō*,
there is no one.

ndútōma, s. (from *dútéskin*) tailor.

ndútómá ngin, v. I become a tailor.

ndúyāye or *ndúyē*, pron. any one, any.

né géskin or *nyé géskin*, v. I mind, attend to, keep; e. g. *súni*

péntse tšené gin, a swain tends his cows; *kámū tátántse
tšené gin*, a woman attends to her child.

ne ígam, s. (from *ke ígam*), the office of a General in Chief or
Minister of war.

ne ígám gin, v. I become a General in Chief.

nemé, s. word, speech, narration, narrative.

nemégata, *a.* spoken, told.

neméngin, *v.* I speak, talk, tell, narrate.

nem or *ngim*, *s.* house, building: *nem tsairōram*, a house belonging to one or more unmarried youth; *nem kálunbē*, a house or hut of grass; *nem témgin*, I build a house. — See also: *ngúšī* and *bóngō*, and compare Captain Denham's Travels, p. 323.

nembē, *s.* (sometimes merely: *bē*) the dry season.

nembēram, *s.* freedom, liberty.

nembigelā, *s.* harvest-time, harvest.

némdoi, *s.* swiftness, speed, quickness.

némgā, *s.* health, soundness, life.

nemganá, *s.* 1) littleness, smallness; *e. g.* *agóte rágesgani nemganántsūrō*, I do not like the thing on account of its smallness.

2) childhood, infancy, youth: *nyúa kóanganyúa nemganándon sóbā díwī*, thou and my husband have been friends from your youth upwards.

némgata, *a.* silent, discreet, quiet.

némgin, *v.* (*ši némtšin*) I am silent, quiet, hold my peace.

Conj. IV., I silence, quiet.

nemkábesē, *s.* softness, tenderness, smoothness.

nemkábugū, *s.* shortness, littleness, smallness.

nemkámbe, *s.* freedom, liberty; *e. g.* *nemkámbe nirō ntšískī*, I have given thee liberty, have made thee free.

nemkárge kibū, *s.* courage, intrepidity (comp. the Germ. *Herzhaftigkeit*); *e. g.* *nemkárge kibū gōné!* take courage.

némgudī, *s.* poverty; *e. g.* *ši némgudirō wóltsī*, he has become poor.

nemkétšī, *s.* sweetness, pleasantness, happiness, affectionateness, tenderness; *e. g.* *nemkétšī kóawa kámuntsuabē ngubū*, the affectionateness of a husband and his wife is great.

nemkérđī, *s.* heathenim.

nemkibū, *s.* hardness: *nemkibū kárgibē*, courage, intrepidity.

nemkúra, *s.* greatness, magnitude, size.

némnām, *s.* decency, propriety, manners.

nemnámū, *s.* 1) womanhood.

2) a female disease connected with menstruation.

nemsóbā, *s.* friendship: *nemsóbā diskin*, I cultivate or exercise friendship; *e. g. wáa abánemwa nemsóbā ngúburō díyē, lit.* I and thy father have made friendship a long time, *i. e.* were old friends.

nemtsánī, *s.* adultery; *e. g. sándi nemtsánī tsádī*, they have committed adultery.

nemtsárma, *s.* the office of a *tsárma*.

némtsou, *s.* heat, pain, wrath, anger.

néndelī, *s.* jealousy: *néndelī diskin*, I am jealous; *sóbāni kámūntsurō néndelī tsédin*, my friend is jealous of his wife.

néndelíngin, *v.* I am jealous, apprehensive of rivalry; *e. g. ši kámūntsurō néndelígonō*, he was jealous of his wife.

néntsī, *s.* slavery; *e. g. wu néntsīlan*, I am in slavery.

néngadi, *s.* 1) the yard behind the house, opposed to *bábal*.

2) yard, court, enclosure in general.

néngalī, and sometimes *nángalī*, *s.* rainy season.

néskin, *v.* I say, suppose, believe. — comp. *ngin*.

nétsī, *s.* (*i. q. kétésī*), sweetness.

nī, *pron.* thou.

nibā, *s.* camwood, a red dye-wood.

nibāma, *s.* dealer in camwood.

nigā, *s.* marriage, matrimony: *wu nigā diskin*, I marry, *i. e.* perform the marriage-ceremony, or give in marriage, or enter into marriage; *e. g. málam tátányúa pérōntsúabē nigā tsédī*, or: *málam tátányúa pérōntsúarō nigā tsédī*, the priest married my son and his daughter; *báti mínwa abáni karáminírō nigā tsídō*, next year my father will give my sister in marriage; *yáyányúa sóbányúa kū nigā tsádī*, my sister and my friend were married to-day.

nigágata, *a.* married.

nigāma, *s.* one who performs the marriage-ceremony.

nigángin, *v.* I marry either a virgin or a woman who has been married before; *e. g. wu karámintse nigátsaganī*, I shall not marry his sister. (see *larsángin*).

nigáwa, *a.* married, having a husband or a wife.

nógana, *s.* (from *kógana*), the profession or occupation of a soldier.

nōgáta, *a.* known, public, notorious.

nōngin, *v.* 1) I know, *c. Ac.*; *e. g. wu abáñem nōngī*, I know thy father.

2) I obey, recognise as an authority, *c. D.*; *e. g. wu abánirō nōngī*, I obey my father.

Conj. IV., I cause to know, acquaint, introduce; *e. g. sōbāniyē wūga meirō setenōgī*, my friend introduced me to the king.

nōngū, *s.* shame, respect, reverence; *e. g. wu nīrō ágō nōngubē dískin*, I do thee honour, respect thee; *nōngūntse bágō*, he has no shame, is shameless, impudent; *nōngū-bágō*, impudence, impertinence, *e. g. šī nōngū-bágō gótsin*, he is impudent; *nōngurō yākéskin*, I put to shame.

nōngūa, *a.* shameful, disgraceful, ignominious; *e. g. wūrō nōngūa*, it is disgraceful for me.

nōngūgata, *a.* being considered as disgraceful, ignominious.

nōngūma, *s.* one who is shy, bashful, shamefaced, modest.

nōngūngin, *v.*, *c. Ac.* and *Dat.*, I am ashamed; *e. g. wu nigā nōngūngī*, I am ashamed of thee; *wu šīgā nōngūngana*, I am ashamed of him; *áte wūrō nōngūngemmi*, be not ashamed of me! *Conj. IV.*, *c. Ac.*, I put to shame.

nōte, *n. a.* the act of knowing, knowledge.

nōtēma, *s.* a learned man, one who knows a great deal.

nōtēskin, *v.* I send, used with regard to any thing that may be sent (*comp. tsebáŋgin*): *kámmō múskō nōtēskin*, I attack any one.

nótō, *s.* message; *e. g. nótōni yáte abánirō!* carry my message to my father!

nótōma, *s.* one who sends a message.

ntsáfōn, or *ntsáfēn*, *a.* similar, like.

ntsáfōn, or *ntsáfēn*, *s.* likeness, image, picture.

ntsákkareí, *n. a.* of *yakkáraskin*, the act of teaching.

ntsákkareíma, *s.* teacher.

ntsáŋgaŋga, *n. a.* of *yaŋgáŋgaskin*, the act of mocking: mockery.

ntsāngāngāma, *s.* a mocker.

ntsārbui, *s.* (also: *ntsārbui kālēmbē*) pain in the bowels, gripes.
ntsārdugō and *kentsārdugō*, *n. a.* of *yārdūgeskin*, the act of accompanying.

ntsārdugōma, *s.* one who accompanies, a companion.

ntsārū and *kentsārū*, *n. a.* of *yārūgeskin*, the act of redeeming: redemption, liberation.

ntsārūma, *s.* redeemer, liberator.

ntsāsāmō, *s.* yawning: *ntsāsāmō yākēskin*, I yawn.

ntsātō or *kentsātō*, *n. a.* of *yāskin*, the act of carrying.

ntsātōma, *s.* carrier.

ntsāsarei, *s.* cough; *e. g.* *ntsāsarei yākēskin*, or *yasarāskin*, I cough; *ntsāsarei sētei*, I have a cough.

ntsāsareima, *s.* one who has a cough, especially a severe one.

ntsātsarel, *n. a.* of *yēsēraskin*, the act of believing, faith.

ntsatsareima, *s.* believer.

ntsēkēliō, *n. a.* of *yikēliskin*, the act of teaching.

ntsēkēliōma, *s.* teacher.

ntsērgēi, *n. a.* of *yirgāskin*, the act of adding: addition, increase.

ntsōngin, *v.* (*ši ntsōkš'in*) I open the skin with a needle or some other sharp instrument in search of a thorn, or the like.

ntsōnmāram, *s.* hip-bone.

ntsukkūrō, *n. a.* of *yukkūruskin*, fall, setting: *ntsukkūrō kēngalbē*, sunset.

ntsūmbulō, *s.* state of being full, fulness.

ntsūngin, *v.* (*ši ntsūntš'in*) I beg, supplicate, solicit.

ntsūntsungin, *v.* (*ši ntsūntsunts'in*) I suck; *e. g.* *tātātē tēgam yānsibēga ntsūntsuntsenī*, this child does not suck its mother's breasts.

ntsūntsunte, *n. a.* the act of sucking.

ntsūntsunteṃa, *s.* a suckling.

ntsūntuma, *s.* a beggar.

ntsūrō or *kentsūrō*, *n. a.* of *yūrūskin*, the act of falling: fall.

ntsūtī, *s.* the beard on the chin.

ntsūtīwa, *a.* having a chin-beard, bearded.

- ntšětsō or kěntsětsō, *n. a.* of *yětséskin*, the act of killing: a murder.
- ntšětsōma, *s.* a murderer.
- ntšífō, *n. a.* the act of buying: purchase.
- ntšífōma, *s.* or *kām* 'tšífōma, a buyer.
- ntšilai, *s.* snare, gin, noose: *ntšilai tūngin*, I lay a snare.
- ntširgimé, *s.* copper: *kulum ntširgimébé*, a copper-ring.
- ntširī, *s.* a nicely tanned and coloured sheep-skin or goat-skin.
- ntširīma, *s.* one who works in coloured leather.
- ntširingin, *v.* (*ši ntširittšin*) to spit out with some force.
- ntširōmi, *s.* elbow.
- ntšitā, *s.* pepper.
- ntšitāma, *s.* a trader or dealer in pepper.
- ntšitārdm, *s.* place where pepper is grown.
- ntšitāwa, *a.* containing pepper.
- ntšō or kěntsō, *n. a.* of *yiskin*, the act of giving: gift, donation, grant.
- ntšōlūgin, *v.* (*i. q. kěrtsaŋgin*) to sit down on the ground, like a lion or a dog.
- ntšōma, or kěntsōma, *s.* a giver.
- ntšūgō, *s.* rumination; *e. g.* *ntšūgō pēbē*, the rumination of a cow.
- ntšūgōngin, *v.* to ruminate, to chew the cud.
- ntšūgōwa, *a.* ruminant: *tšāgen tšūgōwa*, a ruminating animal.
- ntšūrōma, *s.* a hole dug in the ground (*i. e.* sand), from two to three feet deep, for the purpose of tying horses. This is effected in the following manner: The horse's rope is tied round three or six thin, short sticks: these being laid on the bottom of the hole, and the hole filled up with sand, the horses are fastened so well, that Ali said, "*per dūnōamayē móktšin bāgō*". To tie a horse in such a manner is expressed by: *per tūngin*, or *per ntšūrōman tūngin*.
- nūfū, *s.* a kind of small ground-nuts.
- nūna, *a.* dead.
- nunārigin, *v.* to snarl, growl (said of lions and buffalo-bulls).
- nunārte, *n. a.* the act of snarling, growling.
- nunārteṃa, *s.* one who snarls, growls.
- nūskin, *v.* I die.

nusótō, *s.* a foreign country (Germ. die Fremde); *e. g.* *wu nusótōrō léngin*, I go to a foreign country.

nusótōngin, *v.* I am or become a stranger.

nyága, *s.* sweat meat, confectionary, made of flour, melted butter and honey or a certain sweet fruit, called *dlfā*. It is of the size of a large round loaf of bread, and is dried in the sun, after its dough has been kept in a calabash for about two or three days.

nyāgāma, *s.* one who makes sweat bread, a confectioner.

nyēgáta, *a.* mashed, pounded.

nyēgeskin, see *nēgeskin*.

nyéngin, *v.* I mash, pound, pulverize, by rubbing with a stone, I grind: *ši árgem rángorō nyétsin*, she grinds flour.

nyéte, *s.* pounding, pulverization.

nyétema, *s.* one who pounds, pulverizes.

nyéteram, *s.* a stone prepared in a peculiar manner for pounding, a grind-stone.

N̄.

ngá, *a.* (see *tser*) 1) well, sound, healthy; *e. g.* *wu ngá gani*, I am not well; *šim 'gā*, a sound, intelligent eye.

2) alive, living, green; *e. g.* *ši nána gani ši ngāma*, he is not dead, he is living; *gesgá ngā*, a green tree.

3) of a quick understanding, intelligent, clever; *e. g.* *tátāte kágāfu gani, ngā tser*, this boy is not stupid, but very intelligent.

ngádarma, *s.* reporter, one who officiously tells tales, a tale-bearer.

ngádarngin, *v.* I report, bring up; *e. g.* *ni wugā ngádarešémā, šédānem kuté!* as thou hast reported me, bring thy witness.

Conj. II., I bring up before, report to: *ni wugā abānemmo ngádareškingem*, thou hast reported me to thy father.

ngádōma, *s.* (from *gādēskin*) a grumbler.

ngáfanā, *s.* 1) shoulder; *e. g.* *ngáfanānémmo ganágené*, put it upon thy shoulder!

2) wing; e. g. *tātāni ngāfanā ngúdobē ndisō kámtsī*, my boy cut both the wings of the bird.

ngāfanāma, s. one who is accustomed to carry loads on his shoulders.

ngāfanārám, s. or *tsánei ngāfanārám*, a white cloth, worn by great men on their shoulders.

ngāfarei, s. tail (viz. of cattle, camels, sheep, goats, serpents, fish, beasts, birds): comp. *kádui*.

ngāfareiwa, a. having a tail, tailed.

ngāfēti, s. saddle-cloth.

ngāfēli, s. (by a native of *Digōa* pronounced *ngābēli*, and erroneously called "beans" in Major Denham's Travels, p. 317) millet, commonly called "kuskus". In Bornu it is chiefly grown in the neighbourhood of the *Tsáde*, and there are the following different kinds: 1) *maságúá* (*Digōa*: *musōrá*); 2) *birgu*; 3) *šigēram*; 4) *sámbul*; 5) *káfuguram* (in *Digōa*: *wólōganá*); 6) *kalakaláno* (in *Digōa*: *kēli kētšī*); 7) *sábāde*; 8) *kēliram*, 9) *ngāfēli tsármā*, a large-grained, brown millet, next to *árgem*, in quality.

ngāfēlīma, s. owner and seller of millet.

ngāfēlīrám, s. or *kúlō ngāfēlīrám*, a millet-farm.

ngāfēliwa, a. containing millet, being rich in millet.

ngáfō, s. 1) the back-part of the body: *ngáfō bēlābē* or *ngáfō pátōbē*, the environs of a town, at some distance from the houses. — *ngáfō múskōbē*, *ngáfō šībē*, the upper part of the hand and foot, opposed to *tsúrō múskōbē* and *šībē*; — *ngáfō kámmō yiskin*, I turn my back on any body; — *ngáfō kámbērō gágeskin*, I go over to any party, e. g. *ši ngáfō Fulátabērō gágī*, he went over to the Phula.

2) the opposite bank, the opposite shore; e. g. *ngáfō kómodūgubērō kōgedányā*, when they had crossed to the opposite bank of the river.

ngáfon, adv. behind; e. g. *ši ngáfon gáptšī*, he was left behind.

ngāfōngēlīgin, v. I tie a person's hands on his back; e. g. *ši wúgā ngāfōngēlēšī*, he has bound my hands upon my back; *múskōndē ngāfōngēltsa*, they tied our hands on our backs.

ngāfōngin, *v.* I go back, I withdraw.

ngāforō, *adv.* backwards, behind, back.

ngágarā, *s.* trough, watering-trough.

ngágarāma, *s.* the owner of a watering-trough.

ngágarāwa, *a.* provided with a watering-trough.

ngáge, *s.* the bird magpie.

ngágūa, *a.* full of magpies.

ngágō, *n. a.* of *gágeskin*, the act of entering: entrance; *e. g.*

ngágō némbē, the entrance of a house.

ngaidō, *i. q.* *ngéidō*.

ngalei, *s.* a plant of which ropes are made.

ngálgata, *a.* measured.

ngálgō, *s.* recovery, improvement.

ngálgō, *a.* (perhaps derived from: *ngalāgō*) now used as comparative of "well," when referring to health: better, improved in health.

ngálgōngin, *v.* I am better, I recover, improve.

ngáliō, *s.* an iron hand-bill, about two and a half feet long, sharp like a razor, and used by the Bornu Infantry to be thrown at a retreating enemy. There is a representation of one in the Appendix to Major Denham's Travels, Fig. 3.

ngālē, *s.* a rough grass-mat used to line the holes or pits in which the Bornuese keep their millet, instead of in granaries.

ngálle, or *ngáltē*, *ad.* ever, at any time; *e. g.* *wu šigā ngálle rúsgani*, I have never seen him; *ni ngállēma agótegei pá-nēmba?* didst thou ever hear such a thing? *wu katambús-kōman ngáltē wáa tátāwa nū tilon lényendé*, since I was born I never walked with a boy in one place.

ngállēma, *s.* maker of rough grass-mats.

ngálngin, *v.* I measure.

ngālō, *s.* bean. The Bornuese have various kinds of beans, as: *ngālō tšigar*, small red beans; *ngālō múškō Fulātā*, another kind of red beans; *ngālō kóyām kúlē*, (in *Digōa* called: *kúlīmi*), a kind of speckled beans; *ngālō káfī*, another kind of speckled beans.

ngáltēma, *s.* one who is in the habit of measuring.

ngáltērám, *s.* a measure: *tsáka ngáltērám*, a calabash of two spans and the two upper joints of the middle finger in circumference, used in measuring grain; *dáram ngáltērám*, another dry measure, equal to four *tsáka*.

ngámā-šin, *s.* the eye-lashes and the hair of the eyebrow.

ngámaram, *s.* a water-demon, living in wells, cisterns, pools, lakes, rivers, supposed to be in shape like a white man. These demons often catch people who fetch water, after night has set in. If a male demon catches a man, he kills him at once, if a woman, he keeps her for a time (a month or a year) and then lets her go again; if a female demon, she kills the women and keeps the men alive.

ngámde, *a.* 1) dry; *e. g.* *tsáneini ngámde*, my clothes are dry.

2) lean, meager, thin (used only of living beings and plants, not *e. g.* of meat).

ngámbo and *keṅgámbo*, *n. a.* of *gámbuskin*: the act of scratching.

ngamdéngin, *v.* 1) I dry, become dry.

2) I grow thin, lean.

ngámgin, *v.* (*ši ngámšín*) 1) I dry, become dry.

2) I become thin, lean.

Conj. IV., I dry, cause to dry; *e. g.* *kámū tsáneintse tsete-ningin*, the woman dries her clothes.

ngampátū, *s.* cat, *viz.* a black one: *ngampátū ndúrwai*, a white, grey or speckled cat, which are never domesticated, but live wild in the woods. *ngampátū káragābē*, *i. q.* *dzá-dzirma*, leopard.

ngampátūa, *a.* being provided with cats.

ngándō or *keṅgándō*, *n. a.* of *gándeskin*: the act of licking.

ngándōma or *keṅgándōma*, *s.* one who licks, a lick.

ngángin, *v.* (*ši ngántšín*) I milk; *e. g.* *wu pē ngángin*, I milk a cow; *wu keám ngángin*, or *wu ngántē ngángin*, I milk.

ngántēm, *s.* 1) paramour, a male or female, living in a state of adultery.

2) adultery, *e. g.* *sándi ngántēm tsádi*, they committed adultery.

ngantémgín, *v.* I have or keep a paramour.

ngantéma, *s.* one whose business it is to milk.

ngánterám, *s.* or *kúmō ngánterám*, the calabash used in milking.

ngántši, *s.* 1) chest, breast: *wu ngántšini béliwa*, I am tattooed (lit. razored) on my chest.

2) breast, udder: *ngántši kámubē*, a woman's breast; *ngántši pébe*, the udder of a cow.

3) front (*i. q. fūgū*): *kábin abándeiyē ngántšindēn*, *kábin yāndébé ngántšindēn*, *ágō tšidíyenna nōnyendé*, with the corpse of our father before us, and with the corpse of our mother before us, we did not know what to do.

4) fathom (*i. e.* the measure from hand to hand, when the arms are stretched out): *wúrō tsáneí ngántši ndí šē*, give me two fathoms of cloth.

5) the track of serpents and snails: *wu ngántši kádibē ruskī*, I have seen the track of a serpent.

ngántšūwa, or *ngántšūa*, *a.* having breasts, having an udder, especially of a large size.

ngánḡala, *a.* speckled.

ngáran, *s.* a species of wild cattle, with large ears, and two straight horns. They are much dreaded by the natives.

ngáranma, *s.* one who hunts wild cattle.

ngáranwa, *a.* full of wild cattle.

ngárgē, *s.* dung of camels, sheep, and goats; comp. *šínḡē*.

ngárgūa, *a.* full of dung.

ngáři, *s.* 1) fiction, invention, fabrication.

2) jest, joke.

ngářiḡa, *s.* deceiver, jester, joker, one who tells stories to entertain people.

ngářiḡín, *v.* I deceive, disappoint, make a fool of one, fool, jest, joke.

ngářiwa, *a.* jocose, jocular, jesting.

ngářiḡin, *v.* I belch.

ngářiḡema, *s.* one who belches.

ngásagei, *s.* a species of wild cattle, a little smaller than the *ngáran*.

ngásō, 1) all; e. g. *ām 'gásō*, all the people.

2) whole; e. g. *Fulātā tsédīni ngásō tártā dātši*, the Phula have completely desolated my whole land.

ngásō, s. stork. It is a bird of passage in Bornu, arriving at the commencement of the hot season, viz. in March or April, spending the rainy season there, and leaving again in the beginning of the cold season, viz. in October.

ngátšigā, s. a cover, especially the cover of a pot or caldron: *ngátšigā kálābē*, the skull.

ngáwa, or *ngouā*, s. shield, made of the hide of wild cows (*ngáran*) or alligators. — *ngáwa-pātē*, a camp for common soldiers.

ngávā, or *ngouā*, s. wrestling: *ngávā mólngin*, I wrestle.

ngáwa, a. (i. q. *ngá*), well, alive.

ngávāma, s. trader in shields.

ngávāma, s. wrestler.

ngávāwa, a. having a shield, provided with shields.

ngávāwa, a. devoted to wrestling, marked by wrestling; e. g. *yim 'gávāwa*, a day on which a wrestling match takes place.

ngala, a. 1) fine, beautiful.

2) good, excellent.

ngalāngin, v. 1) I become beautiful, good, pleasing: *wu nírō ngalāngin*, I please thee.

2) to be an omen for good; e. g. *kémbal kau tsátanāté ngg-látsonōbá?* will this eclipse of the sun be a token for good?

ngalārō or *ngalā*, adv. fine, beautifully, well, pleasingly, pleasantly.

ngalārō, or *ngalārō*, s. a ram, a male sheep.

ngalārōa, a. provided with a ram, full of rams.

ngalārōma, s. the owner of a ram.

ngalī, or *ngelī*, s. year (i. q. *kérfū* and *sága*.)

ngalīwa, a. aged.

ngárī, or *ngérī*, s. (i. q. *kánī káragābē*), a sort of chamois-goat, wild goats, with twisted horns.

ngárīma, s. a hunter of chamois-goats.

ngé, *s.* pot.

ngéi, *ad.* (probably from *ngadi*), so, thus, in such a manner.
ngéidō, or *ngaidō*, *s.* jaw.

ngéirō, *ad.* so, thus: *ngéirō dé*, do it thus!

ngéiya or *ngaiya*, *s.* 1) sherd: *ngéiya ngébbē*, potsherd.

2) the weight affixed to spindles in spinning; also *ngéiya perirám*, *id.*

ngéma, *s.* potter: *kálgun 'gébē*, potter's earth.

ngēsēngin, *v.* (*ši ngéššin*) *i. q.* *sébgeskin*, I forget.

ngésgata, *a.* forgetful.

ngéwa, *a.* having a pot or pots.

ngébalāram, *s.* saddle-bag.

ngédē, *s.* a bundle of thorns or sharpened sticks tied over the mouth of a calf to prevent it from sucking beyond the time, as it pricks its mother, when it comes near the udder. — *ngédē kélēngin*, or *tándeskin* = *ngédē diskin*.

ngelī, see *ngalī*.

ngēnī, *s.* orphan, *i. e.* a child without a father or without parents: *ngēnī táta*, an orphan-child; *ngēnī kéngalī*, an orphan-boy; *ngēnī pérō*, an orphan-girl.

ngēnīngin, *v.* I become an orphan.

ngēnīrám, *s.* alms given to an orphan.

ngēpal, *s.* egg; *e. g.* *ngēpal kúguibē*, fowl-egg; *kúgui ngēpal káltsin*, the fowl hatches eggs.

ngerbū šiši, *s.* a species of eagle, a little smaller than the *kóge*.

ngérem, *s.* a gallop, a race: *per-ngérem*, or *ngérem pérbbē*, horse-race, *e. g.* *wu per-ngéremmō lénganī*, I did not go to the horse-race. *kaligimō-ngérem* or *ngérem kaligimōbbē*, a camel-race.

ngéremgata, *a.* fatigued or exhausted from running.

ngéremgin, *v.* (*ši ngéremtsin*) I run, gallop, race: *wu pérnī ngéremgin*, I gallop my horse; *wu pérnilan ngéremgin*, I gallop with my horse; *béla ngéremgin*, I take a town by storm.

ngéremma, *s.* racer, one distinguished in racing, (used of men and animals.)

- ngéremte*, *n. a.* the act of running: a gallop.
- ngéremterám* or *ngéremrá*m, *s.* a place for running, a race-course.
- ngérge*, *s.* a leather-bag, used for carrying loads on the head;
ngérge kámübē, womb: but with this signification *ngérge* is considered vulgar, and *yā kúra*, is used more frequently.
- ngérgema*, *s.* bag-maker.
- ngérgūa*, *a.* having a bag, or bags.
- ngérī*, see *ngárī*.
- ngérīfū*, *s.* bastard, a child born by fornication.
- ngérma*, *s.* or *per ngérma*, a common horse, (*viz.* not a pony.)
- ngése*, *s.* a cutaneous disease, resembling struma, consisting in protuberances, often of a very large size, on any part of the body. They do not give pain, are common in men, less so in cows, and still less in camels.
- ngésūa*, *a.* having such cutaneous protuberances.
- ngígī*, *s.* a pigeon, dove: *ngígī málam*, a wild pigeon, grey and small, with two black rings round the neck; *ngígī gátū*, a large wild pigeon; *ngígī búllam*, a white wild pigeon; *ngígī kátáfar*, the common house-pigeon.
- ngíki*, *s.* a cricket: *ngíki tštrín*, the cricket squeaks, or chirps.
- ngin*, *v.* (*i. q.* *neškin*) 1) I say: *ngō tágarda nigānémbē, tšē*, here is thy marriage-certificate, said he.
- 2) I think, suppose, believe: *kúlōlan kām bágō tsa*, they thought there was nobody on the farm; *dā pándēskī tšē*, he thought he had got meat.
- 3) construed with a *Dat.*: I call, *e. g.* *širō kērdī gam*, thou callest him a heathen.
- 4) I wish, want, intend, am just about: *mína tšigányā, pé-rōga báktsin gonō*, when the lion had risen, he wanted to strike the girl; *léneškē, kómbū mángin 'gē*, I went and intended to seek food.
- ngím*, *s.* (*i. q.* *neṃ*) house.
- ngō*, *ad.* behold, here.
- ngóardi*, *s.* ox, *viz.* one which was castrated when quite young, and thus differs from a *kaníamō*, which was castrated when older.

ngógí, *s.* sour milk, after the cream is taken off; — comp. *kéndermū*.

ngógulō, *s.* the gullet, the canal which conveys food from the mouth into the stomach.

ngólō, *s.* 1) seat, *viz.* that part of the human body on which one sits.

2) back, back-part, hind-part, loins: *ngólō liferābē*, the thick part behind the eye of a needle.

ngólolī, *s.* the plant which bears beans; also *kālū ngólolī*, *id.*

ngólōlīrām, *s.* a field planted with beans.

ngólōrām, *s.* strings of beads, worn by girls and young women under their clothes around their waist. These waist-rings are worn as commonly by Negro females as finger-rings or ear-rings by Europeans.

ngórdoñ, *s.* hamstring, the tendon of the ham.

ngótkem, *s.* (also *ngóatkem*) the hill of that species of termites, which are called *kánām gálgalma*.

ngubū, *a.* much, many.

ngubūngin, *v.* to be or become many; only used in *pl. e. g.* *nāndi ngubūnuwī*, ye become numerous. — Conj. IV. I multiply, make many.

ngúburō, *ad.* much, a long time; *e. g.* *sóbāni ngúburō bānāsegī*, my friend helped me much; *mei ngúburō degá!* long live the king!

ngúdei, *s.* a wooden hook, sharpened like a knife, and used in hunting and sometimes even in war.

ngúdeima, *s.* one who makes or uses such hooks.

ngúdí, *a.* poor, wretched, miserable, destitute.

ngúdí, *s.* a wretch.

ngúdí, *s.* 1) poverty, wretchedness, misery, destitution.

2) the disease of the guinea-worm, and also the guinea-worm itself. It bears this name, because the disease always reappears at the commencement of the rains, thus preventing the diseased from attending to their farms and consequently reducing them to poverty. — *ngúdí píngin*, I take out the guinea-worm.

ṅudtṅin, *v.* I become poor, destitute. — *Conj. IV.* I make poor, impoverish.

ṅūdō, *s.* bird.

ṅūdōa, *a.* having birds, full of birds.

ṅūdōma, *s.* birdman, birdcatcher.

ṅūdū, *s.* thirst: *wūgā ṅūdūyē sētei*, I feel thirst, am thirsty.

ṅūdūa, *a.* having thirst, thirsty.

ṅūgāta, *a.* bowed down, bent.

ṅum, *s.* forehead.

ṅumma, *a.* having a large, prominent forehead.

ṅūmdē, *s.* handle (*viz.* of a hoe).

ṅūmdēma, *s.* one who makes handles of hoes.

ṅūmdēwa, *a.* provided with a handle.

ṅūmī, *s.* chin.

ṅūmīwa, *a.* having a chin, especially a large one.

ṅūmorī, *s.* festival; *e. g.* *ṅūmorī laiābē*, the Easter-festival.

ṅūṅṅin, *v.* I bow down, *intr.*; *e. g.* *wu širō ṅūṅṅī*, I bowed down before him, made a bow to him.

ṅūr, *s.* the stone of fruits: *ṅūr kālṅin*, I break a stone; *ṅūr kēnderbē*, the cotton-capsule before it opens. After opening it is called *kalgūtan*.

ṅūrā, *s.* a wild plant, whose root, similar in appearance to ginger, but of a different and disagreeable taste, is often eaten in time of famine: *kānā ṅūrārām*, the famine of 1792, in which this root was resorted to as a means of sustenance.

ṅūrdegī, *a.* lame.

ṅūrdegī, *s.* a lame person.

ṅūrfū šišī, or *ṅūrbū šišī*, *s.* a sort of hawk or vulture. Ali Eisami calls it a "small eagle".

ṅūrgulē, *s.* the head of the wind-pipe.

ṅūrnō, *s.* favour, kindness, blessing; *e. g.* *ṅūrnō ūllābēn wu gālifūgōskō*, by the blessing of God I have become rich.

ṅūrnōgāta, *a.* favoured, assisted.

ngúrñòngin, *v.* I favour, assist, help, cause to prosper; *e. g.*
abáni wúgā ngúrñòsí, my father has favoured me.

ngúrñòtẹ, *n. a.* the act of favouring, helping.

ngúrñòtẹma, *s.* assistant, helper.

ngúrō, *s.* home, town, *i. q.* *bẹla*.

ngúrōma, *s.* headman or magistrate of a town or village.

ngúrōmási, *s.* a neighbouring town (*i. q.* *bẹlamási*): *bẹla ngúrō-*
másiró léngin, I go to a neighbouring town.

ngúrũngurúm, *s.* knee.

ngúrũngurúmgin, *v.* I kneel.

ngúrũngurúmte, *s.* the act of kneeling.

ngúrūtū, *s.* hippopotamus, (also called *kamáun ʼkibē*, *i. e.* water-
 elephant.) The Bornuese say, *ngúrūtū kamáwungā dā tsógō*
tilon kótsena, *kamáun gúrūga šilā tsógō tilon kótsena*, *i. e.*
 a hippopotamus exceeds an elephant by one basket of flesh,
 and an elephant exceeds a hippopotamus by one basket
 of bones.

ngúšī, *s.* a hut, hovel, as used in farms, consisting merely of
 what would be the thatch in a regular house.

ńkí, *s.* water; *e. g.* *ńkí tšim*, bitter *i. e.* salt-water; *ńkí kalam*,
 fresh or sweet water.

ńkíma, *s.* (also *kir ńkíma*) a female slave whilst selling water
 on the market, a privilege which masters frequently allow
 their slaves.

ńkíram, *s.* or *nā ńkíram*, place where water is fetched, water-
 ring-place; *ngé ńkíram*, water-pot.

ńkíwa, *a.* watery; *e. g.* *káfar ńkíwa*, a watery grave.

O.

ótsimadaláyẹr, *s.* (*i. q.* *wótsimadaláyẹr*) the seventh lunar month
 of the year.

ótsimadalóúal, *s.* (*i. q.* *wótsimadalóúal*) the sixth lunar month of
 the year.

P.

pā, s. house, home. This word denotes the house and the whole premises belonging to it, which are generally surrounded by a fence. — *gēsḡā kūra tilō tsūrō pānēmbēn 'bētšī*, there is a large tree in the middle of thy home.

pādḡeskin, v. 1) I wander, go astray, have lost my way; e. g. *tātāntḡ kārāḡān pātseḡena*, her child is going astray in the wood.

2) to be lost; e. g. *kitābūni pātseḡī*, my book is lost, I have lost my book.

3) I perish, die. In this sense it is chiefly used in speaking of the death of respectable people.

Conj. IV.: 1) I cause to be lost, I lose, waste.

2) I destroy, kill, carry off; e. g. *ām wūra ṅḡāsō bām̄ba tḡ-pātḡō*, the plague carried off all the great men.

pāḡāta, a. awakened, awake, waking.

palḡāta, a. changed: *pē palḡāta*, a cow with calf; *kāmū palḡāta*, a woman with child, a pregnant woman.

pālḡata, a. split.

pālṅgin, v. 1) I change; e. g. *wu kālūḡūni pālṅḡī*, I have changed my shirt.

2) I obtain by a change, or by exchange, by barter (Germ. eintaufen); e. g. *mei ketḡamma bēlin pālṅšī*, the king made a change to get a new Commander.

Conj. II., I exchange, e. g. *wu kitābūni kitābūnēmmō pālḡeskin*, I will exchange my book for thine.

Conj. III., I change myself, i. e. my mind or my clothes &c. *kāmū pālṅī*, a woman has changed, i. e. she has become with child; *pē pālṅī*, a cow has become with calf.

pālṅgin, v. 1) I divide or cut in two, I split; e. g. *wu gēsḡā pālṅgin*, I split wood.

2) I marry for the first time; e. g. *sōbāni karāmīnīgā pālṅšī*, my friend has married my sister.

Conj. III., I marry, viz. I enter on the married life for the first time.

pándeskin, v. 1) I catch; e. g. *wu nigúdō pándeskī*, I have caught a bird.

2) I hit, reach, catch; e. g. *nāni ganá lagá ngáfon káyē tse-bándō*, the stick hit some little spot on my back.

3) I reach, arrive at; e. g. *dábū káragābē pándeskī*, I reached the middle of the forest.

4) I get, find, obtain, acquire; e. g. *kalló ngubū pándeskī*, I have got much money; *kālāni pándeskī*, I escaped, was saved, delivered. If a woman says so, it generally means: I have safely got over my confinement.

5) to befall, to happen to; e. g. *áfi nigū ntsebandō?* what has happened to thee?

pāngáta, a. heard, understood, obeyed.

pāngin, v. (*ši pāntšin*) 1) I hear; e. g. *kām móga pāntšin bágō*, a deaf person does not hear.

2) I understand; e. g. *wu mána gullemmātē pāngani*, I did not understand what thou saidst.

3) I agree to, obey, yield; e. g. *ši abāntsibē pāntšin bágō*, he does not obey his father; *kāsūa kárgun pāntšin bágō*, the sickness does not yield to medicine.

4) I mind, attend to, care for; e. g. *ni yórnemī yāye, yókte pāntsei bágō*, even if thou drive them, they never mind driving.

5) I feel; e. g. *ši séren pāntšin*, he feels pain.

6) I smell; e. g. *wu keinō kábinbē pāngī*, I smelt the stench of a corpse.

pāngin, v. (*ši pātšin*) I awake, *intr.*; e. g. *gúbōgem kokóreō kēa-kényā*, *wu págoskō*, I awoke when the cock had crowed.

Conj. IV. I wake, awake, waken, *trans.*; e. g. *bālī sébā kokóreō burgōben wūgā sétepāgē!* awaken me to-morrow morning at the first cock-crowing.

pārgate, s. midst, middle (*i. q. kátē*. — comp. also *fārngin*.)

pārgaten, ad. between, in the midst of.

pārī, see: *fārī*.

pārmū, s. (*i. q. ngeidō*) jaw-bone, check, face.

pārngin, see *fārngin*.

pátāg, *s.* a kind of gruel, rather more solid than *bēlēm*: *pátāg kárñgin*, I prepare such gruel; *pátāg gándēskin*, I lick it, the mode of eating it being to take it with the fingers and lick it off.

pátelei, see *fátelei*.

pátkē, *s.* goods, merchandise.

pátkēma, *s.* merchant, trader: *kúlī pátkēma*, a certain insect, so called from the industry with which it carries all sorts of things together and hoards them up in its abode in the ground.

patkēmāñgin, *v.* I become a merchant.

pátō, *s.* home, house: *pátō rāmābē**, heaven; *pátō ségdibē* (never *ñem ségdibē*) a temporary home or house, made for travellers or strangers. *Pátō* and *ñem* differ from each other thus, that the former implies the whole enclosure or premises, including kitchen, houses for the women, yard &c., whereas the latter signifies a single building.

pátōma, *s.* 1) the owner or master of a house, a landlord, *i. q.* *kómā pátōma*. — *kāmū pátōma*, landlady.

2) husband, wife. This appellation is generally used by married people in addressing one another, in preference to the proper name.

patsárgata, *a.* interpreted, explained, expounded.

patsárñgin, *v.* I interpret, explain, expound.

patsárte, *n. a.* the act of interpreting: interpretation, explanation.

patsárteṃa, *s.* Interpreter, expositor, commentator.

pē, *s.* cattle: *pē kāmū*, a cow; *pē kōáñgā*, a bull. There are three kinds of cattle in Bornu, all provided with a hump, and, when castrated, all of them used as *kanṭamō láptē-rám*, or oxen of burden. The smallest kind is called *madará* or *pē madará*, and has small horns like our common cattle. The next in size is called *pē kúrī*, or simply *kúrī*, and has short, but very thick horns. This kind gets extremely plump and bulky, and the cows give a great

*) Is this, perhaps, the original Kanuri name for "God" which is now generally superseded by the Arabic Alla?

quantity of milk. The third kind is called *abóri* or *pē abóri*: they have very long horns, as long as a man's arm, and grow higher than the *kūrī*, but not so big.

pēti, *s.* jaw, jaw-bone, cheek.

pépēgata, *a.* untied, loosed, open.

pépēngin, *v.* I untie, unloose, open, especially a bale of cloth.

Conj. II. I put round, wind round; *e. g. wu nemnirō kátšim* *pépēgskin*, I cover my house all over with grass.

Conj. III., to unroll itself, said of a serpent.

pēpetō, *s.* wing-feather, quill, wing.

pēpetōa, *a.* provided with wings, winged.

pērgata, *a.* spread.

pērngin, *v.* I spread, spread out, not used of things which are spread by scattering (*tárngin*), as grain &c., but of cloth and the like; *e. g. ši búsšintse pērtse*, he spreads his mat.

Conj. II., I spread over, upon; *e. g. ši búsšintse digallō pērtsege*, he spreads his mat upon the bed.

pērō, *s.* or *pērō tātā*, a girl, a female until she gets married.

pērōma, *s.* a mother of only girls.

pēsēngin, *v.* 1) I flatten, widen, expand; *e. g. kágelma sū pēsšin*, the blacksmith expands the iron.

2) I winnow; *e. g. wu árgeṃ pēleinyin pēsēngi*, I have winnowed guinea-corn with a fan.

pēsḡata, *a.* flattened, flat, winnowed.

pēsterám, *s.* or *pēlei pēsterám*, a fan.

pēstę or *pēstā*, *n. a.* the act of flattening, winnowing.

pēlányē, *s.* drum: *pēlányē káreškin*, I beat a drum.

pēlányēma, *s.* a drummer.

pēlei, *s.* fan. — *pēlei múskōbē*, *i. q. ngáfō múskōbē*; *pēlei šībē*, *i. q. ngáfō šībē*.

pēleima, *s.* maker and vender of fans.

pēleima, *a.* provided with a fan, or with fans.

pēlēngin, *v.* I show, point out.

per, *s.* horse: *pér bī*, stone-horse, stallion; *per kúrgurī*, mare;

per kádara, pony; *per ngérma*, a large horse, such as the common European horses; *per mágomī*, horses of a

size between a *kádara* and a *ŋérma*; *per mēsēri*, an unbroken horse, a horse lately brought from *Shámbul*, a country where horses are said to live wild in the forests; — *per bóala* or *bóala bul úgūa*, a horse with four white legs and a white streak on the nose; *per kēli*, a white horse; *per kēara*, a black horse; *per dāgel*, a red or chesunt horse; *per kúgulē*, a horse with large spots of white, red or black, all over its body; *per tsúrū*, a reddish horse with reddish eyes; *per bidī*, a dark grey horse; *per kalísarga*, a whitish horse with a black mane, and tail; *per kēasā*, a bay, or yellow horse; *per bigili*, a brown horse; *per kēli kanána*, a horse looking almost white, but having brown or red hairs interspersed with the white ones; *árgalam pérbē*, the ear of a horse.

pérma, *s.* owner of a horse or horses, a horse-soldier; *pérbū*, (*pl.*) horse-soldiers, cavalry.

pérwa, *a.* containing horses, full of horses.

péran, *s.* the leg of cattle, sheep, goats, asses and camels, from the knee downwards (not used of horses or mules.)

perágata, *a.* swept.

pérāngin, *v.* I sweep.

pérāte and *pérātā*, *n. a.* the act of sweeping.

pérātēma, *s.* one who sweeps, a sweeper.

perémgata, *a.* opened, open.

péremgin, *v.* (*ši péremtsin*), I open; *e. g.* *wu lukrán péremgi*, I have opened the Koran; *wu tsinnā péremgi*, I have opened the gate; *bérī* or *dóngol péremgin*, I remove the night-lodge of cattle to a new place; comp. *dóngol*.

Conj. II. and IV., I remove the night-lodge of cattle to a place where it has been before.

Conj. III. 1) to open oneself.

2) to get into disorder and confusion, as *e. g.* an army by a defeat.

péremte or *péremtā*, *n. a.* the act of opening.

péremtēma, *s.* one who opens: *tsinnā perémtēma*, porter.

péreseŋgin, *v.* (*ši pérēššin*) 1) I escape, run away, get suddenly

out of one's grasp, or out of custody; *e. g.* *ši kúndandam-nyin pēḡēsšī*, he has escaped from prison.

- 2) I get out of danger by righting again on horseback, when about to fall, or by laying hold of any thing and thus stopping the fall from a height already commenced; *e. g.* *wu pērlan* or *pēḡnyin pēḡesēḡī*, I escaped a fall from the horse; *wu ḡēsḡalan* or *ḡēsḡān pēḡesēḡī*, I escaped a fall from a tree (*viz.* by laying hold of a bough).

pérestē or *pérestā*, *n. a.* the act of escaping: escape.

pēḡāni, *s.* 1) nail of fingers and toes; claw of beasts and birds.

- 2) the track or footsteps of dogs, lions, leopards, hyenas, pigs, and cattle. — comp. *ši* and *kúlōrdm*.

pēḡī, *s.* the act of spinning: *pēḡī dīshkin*, I spin.

pēḡigata, *a.* spun.

pēḡīḡin, *v.* I spin.

pēḡīte, *n. a.* the act of spinning.

pēḡītema, *s.* or *kāmū pēḡītema*, a spinster, a female spinner.

pēḡīterām, *s.* spindle (*mádzalī pēḡīterām*, *id.*)

pēḡīte, *s.* the stump of a tree.

pēḡīteḡē, *s.* lying on the belly; *e. g.* *wu pēḡīteḡērō tēmtēskin*, I lie down on my belly.

pēḡīteḡē, *n. a.* of *pēḡīteḡin*, agony, pains of death.

pēḡīteḡin, *v.* (*ši pēḡīteḡšīn*), I am agonized, suffer excessive pains before death.

pēḡīteskin, *v.* 1) I cut as with a sickle; *e. g.* *wu kátšim pēḡīteskin teidan*, I cut grass with a sickle.

- 2) I pluck (*e. g.* a bird after being killed), I pull out any thing.

pēḡītō, *n. a.* of *pēḡīteskin*, the act of cutting as with a sickle; the plucking out of feathers.

pēḡītōma, *s.* one who cuts (grass) with a sickle; one who plucks a bird.

pēḡītūa, *a.* full of stumps.

pēsḡa, *s.* face: *pēsḡa ḡēsḡeskin*, I pull a long face, I look sad, displeased.

pēsḡāwa, *a.* 1) having a face.

- 2) meek, mild, not easily vexed or displeased.

pi, pron. from *āfi*, which see.

pidgata, a. drawn; e. g. *kāšagar pidgata*, a drawn sword.

pingin, v. (*ši pittšin*), I draw; e. g. *wu kāšagar pingin*, I draw a sword.

pīngin, v. 1) I throw away, cast off. Conj. II. I thrust in, put in.

2) I spill; e. g. *nā bū pīngata*, a place where blood is spilt.

3) to bring forth or cast young ones (said of cats, lions, leopards and dogs): *kūgui ūgepał pītšin*, the hen lays eggs.

4) I make free, I liberate, especially connected with “*āllā tilōrō*,” e. g. *Ēngglišiyē andīgā āllā tilōrō pīsgēda*, the English gave us liberty for God’s sake.

pīrī belāgāma, or *fīrī belāgāma*, s. a black bird about as large as a pigeon, and living in holes (hence the name *belāgāma*) which it digs into the ground, about one fathom in length, so that boys rarely succeed in taking its nest.

pōmpon, s. a trumpet or pipe, made of a stick, six feet long, and an inch and a half in diameter. It can be heard at a distance of about ten miles.

pótē or *pūtē*, s. West (whether connected with 𐎔𐎎?): *pótē-yūla*, North-West; *pótē-ānem*, South-West.

potēma, s. one living in, or coming from, the West.

potēngin or *putēngin*, v. I go or travel Westwards.

pūrte, s. root (i. q. *tsar*).

R.

rāde, s. lightning (thunder?): *rāde kólōtsegī* or *komānlē rāde kólōtsegī*, the lightning has struck; *rāde kolōtšin* it lightens; *rāde gértšin*, it thunders.

rādūa, a. emitting flashes of lightning, accompanied by lightning; e. g. *kārūa rādūa*.

rādzab, or *rātsab*, s. the eighth lunar month of the year, corresponding to our May.

rāfā, s. uncle, viz. a mother’s brother: *rāfā kūra*, a mother’s elder brother; *rāfā ganā*, a mother’s younger brother.

rāfāwa, or *rāfāma*, a. possessed of or having an uncle.

rāgéskin or ráskin, v. 1) I like, I love.

2) I will, desire, wish.

Conj. IV. I help one to get, obtain (comp. the Germ. *verlangen* and the E. "to long" with *erlangen*); e. g. *wu kitábútéga tátānūrō yegerāgésķī*, I helped my boy to get the book; *ni wūrō agóte segerāgemmība?* wilt thou not help me to get it?

rak, s. right, just claim, due; e. g. *wūrō ránni šē!* give me my due! *rak ndí* or *randí*, midday, midnight.

rak, a. straight, right, erect, upright.

rakkata, a. 1) able, strong.

2) wealthy (comp. Germ. *Bermögen* = power and wealth.)

rakkō, ad. right, straight, plain; e. g. *kídānem rakkō dē*, do thy work aright! *rakkō léné*, walk straight! *rakkō neméné*, speak plainly!

rāngin, v. (*ši ráttšin*) 1) I lean, rest, press against, stay or steady myself upon anything, when getting up, in order thus to increase the spring-power; e. g. *ši kou rátsę tšitsę dātši*, he stayed himself on a stone, rose and stood; *wu gęgā šin rángē*, *kā múskōntsę kimoskō*, I pressed with my foot against a tree and took the stick out of his hand.

2) I check or restrain by waving the hand; e. g. *šigā múskōn rádgonō*, he checked him with his hand.

Conj. II. and IV., I squeeze or press any one to or against or upon anything.

rāngin, v. (*ši ráktšin*) 1) I can, am able; e. g. *wu mbátę rángī*, I am able to swim; *ši ráktę gótsin bágō*, he is not able to take it.

2) I am a match for, am equal to, strong enough for, c. Ac.; e. g. *ši wīgā rágęšin bágō*, he is no match for me; *kręę Šógeyē kū nānémō tsegútenátę*, *ni ráktsammí*, thou wilt not be equal to the war which the Sheik to-day brings to thee.

rārā or *kerrārā*, n. a. the act of reviling, scolding: abuse, blame, curse.

rārage, s. bracelet, worn by women round their wrists.

rārageṃa, *s.* bracelet-maker.

rāragerám, *s.* place where the bracelets are worn, wrist.

rārágūa, *a.* provided with a bracelet or with bracelets.

raráṅgin, *v.* I abuse, revile, scold, blame, curse.

raráṭe, *n. a.* the act of reviling: abuse, scolding, blame.

raráṭeṃa, *s.* one who abuses, or scolds profusely.

rásīde, *s.* a man married and of some consideration.

rásīdūa, *a.* manly.

rátal, *s.* pound, a weight about as heavy as two English pounds (from رطل, libra). — Captain Clapperton remarks of it in his Travels p. 4, "The rotal is now merely nominal, and represents a pound of copper, eight or ten of which are equivalent to a Spanish dollar."

rau, *s.* (also rau ngálóbē) a kind of pan-cake, made of bean-flour.

rāmbúskin, or rēmbúskin, or rumbúskin, *v.* I pay, I liquidate a debt, I return borrowed money: *wu kásūni rāmbúskin*; I return my loan; *širō* or *šigā rāmbúskī*, I have paid him, *kómāndēbē* or *állabē rāmbúskin*, I pay what I owe to God, *i. e.* I pay the debt of nature, I die.

rēgāta, *a.* divided, rent, wounded.

rēgeṃ, *s.* 1) part, portion: *áte rēgeṃ ām yā Mámādībēte*, this is the portion of the people of brother Muhammad; *rēgeṃ yásge šī*, he has given me three parts.

2) region, neighbourhood, country; *e. g.* *regēṃpin ni kilugum?* from what region doest thou come?

rēlma, *s.* thunder: *rēlma kolótšin* it thunders.

rēngin, *v.* 1) I divide, or rend in two; *e. g.* *rētāben ngeḃáltega rētsē*, he rends the egg into halves.

2) I wound: *kálāndē rēgeda*, they wounded our heads.

rēta, *s.* a half: *kōángā-rēta*, an effeminate, woman-like man, a semi-man.

rētan, *ad.* 1) half, in half, asunder; *e. g.* *rētun kámmé*, cut it asunder!

2) in the midst of life; *e. g.* *dinā rētan déptšī*, he has left the world in the midst of life.

rētārō, *ad.* half, into halves, asunder; *e. g.* *rētārō dē!* divide it into halves.

rēṭe or *rēta*, *n. a.* of *rēṅgin*, the act of rending: division, separation.

rēṭema, *s.* divider.

rēḅgāta, *a.* shut, covered.

rēmbūskin, see *rāmbūskin*.

rēṅgin, *v.* (*ṣi rēṭṣin*) I shut, or fill up a hole; I fill up a grave, I bury. With the latter meaning it differs from *ṣiterāṅgin* in this that it merely conveys the idea of covering with earth, interring, as *e. g.* a carcass or any thing unclean is buried, whereas *ṣiterāṅgin* means to bury with the usual funeral-ceremonies, to sepulchre, to entomb.

rēṅḍeskin, *v.* (only used in the third pers. *tserēṅḍin*) it aches, pains; *e. g.* *kaḷāni tserēṅḍin*, my head aches, *tṣirēṅḍō*, it will ache.

rēṭe, *n. a.* the act of shutting, covering, burying.

rēṭema, *s.* one who buries, a grave-digger.

rēṭerām, *s.* burying-place.

ribā, *s.* gain; *e. g.* *ribā būskī*, or *ribā pāṅḍeskī*, I have had or made a gain.

rīgata, *a.* revered, feared.

rīṅḍeskin, *v.* I am tired, weary, *c. Ac.*; *e. g.* *wu nigā rīṅḍeskī*, I am tired of thee.

rīṅgin, *v.* I revere, fear, am afraid, *c. Ac.* and *Dat.*; *e. g.* *wu abānigā rīṅgana* or *abānirō rīṅgana*, I revere my father. *Conj. IV.*, *c. Ac.*, I frighten.

rīṭe, *n. a.* of *rīṅgin*, fear, reverence, dread; *e. g.* *rīṭe ḍllabē*, the fear of God.

rīṭema, *a.* fearful, apprehensive, shy.

rītūa, *a.* terrible, dreadful, awful.

rō, *s.* life, soul, heart, mind: *rō tsūlūgin*, the life goes out, one expires; *māna rōnībē*, the word which I have on my mind, which I want to say; *rō kūrāwa*, having a great heart, *i. e.* haughty, proud; *rō ganāwa*, having a little heart, *i. e.* humble, modest; *rō tsōūwa*, having a hot heart,

i. e. irritable, fretful, peevish, hot, violent; *rô amēsûa*, cold-tempered, quiet.

rôa, *a.* alive.

rôgâta, *a.* held fast, kept, preserved.

rôgeskin, *v.* I hang any one or any thing. (It is evidently Conj. II. of an obsolete *rûngin*, vid. Gram. § 74). Conj. III., *rôtęgeskin*, I hang myself.

rôkôdimî, *s.* a small but very poisonous lizard-like serpent, with four legs, each about one or two inches long. It is common in Bornu and Hausa.

rôngin, *v.* 1) I hold fast; *e. g.* *ši pérntę rôtęna*, he holds his horse fast.

2) I keep, preserve; *e. g.* *kitábûtę wûrô róné*, keep this book for me!

3) I set, place, pile up: *wu dígal rôngin*, I make a bedstead of posts and cross-sticks.

rôreskin, *v.* 1) I collect, gather, put together; *e. g.* *ši gęsgâ tsurôrîn*, he collects wood.

2) I take, capture, spoil: *lénjogô*, *Kugâwa Bûni rôręogô!* let us go and take Kugawa Buui (a town).

rôtęgema, *s.* a hang-man.

rû, *s.* place, side. It seems to be never used alone, but always with suffixes; *e. g.* *wu rûnyin námgin*, I sit down by myself; *ni rûnęmin námnęmin* thou sittest down by thyself.

rubûrubûngin, *v.* I cover over well (as a hole, or a snare).

rufûgata, *a.* written; *e. g.* *tágarda rufûgata*, written paper.

rufûngin, *v.* I write: *wókita rufûngin*, I write a letter.

rufûtęma, *s.* writer, secretary, clerk.

rufûterám, *s.* (also *árgalam rufûterám*) a pen.

rûgâta, *a.* (from *rûngin*) despised, rejected.

rûm, *s.* a spear of about eight or ten feet in length, used only by soldiers of a particular rank. This is never called *kâtsâga*. — comp. *béllam* and *málutšę*.

râmma, *a.* having a spear.

rûngin, *v.* I reject, despise, scorn, disdain, contemn.

rúngō, *s.* flour, obtained by bruising corn between two stones:
rúngō árgembē, millet-flour; *rúngō mársarmibē*, maize-flour;
rúngō algámabē, the common flour.

rúskin, *v.* 1) I see, look, behold, view, consider, regard.

2) to see the sun = to be shone upon, *e. g.* *kaúyē tsúruia*,
káfi ártši, when the sun had shone upon them, the locusts
 became dry.

rúte or *rútā*, *n. a.* of *rúngin*, rejection, contempt.

S.

sā, *s.* 1) bushel, a dry measure: *sā ndi árgembē*, two bushels
 of millet.

2) time, season; *e. g.* *sáfi lényen?* at what time shall we go?

sábá, *s.* a light armour for the body, a corselet, made of
 cloth and several inches thick, so that arrows cannot pen-
 etrate but remain sticking in it.

sábabū, *s.* 1) accident, misfortune; *e. g.* *sábabū šiga tsebándī*, an
 accident happened to him.

2) mischief, crime; *e. g.* *sábabū tsádī*, they have done a mis-
 chief.

sábabūma, *s.* mischief-maker.

sábadē, *s.* (also *ngáfēli sábadē*) a kind of millet, eaten by horses,
 and, when mixed with a better sort, also by men. Its
 stalk is sweeter than sugar-cane, and is sucked by the
 natives.

sábadēma, *s.* the cultivator of *sábadē*-millet.

sábadērám, *s.* (also *kúlō sábadērám*) a farm where *sábadē*-millet
 is grown.

sábāgēskin, *v.* I welcome, receive, meet, in a friendly or ho-
 stile sense, I encounter, *c. Acc.*; *e. g.* *sóbāni sábagēskī*, I
 have welcomed my friend.

sabán, *s.* the ninth month, corresponding to our June: *kei-*
gamma Fulátāwa sabāgigunō, the General met the Phula.

sabarāngin, see *sabrāngin*.

sāber, *s.* trade, commerce.

sāberma, *s.* trader, merchant.

sāberṅin, *v.* I trade.

sāberṭe, *n. a.* the act of trading: trade.

sāberṭema, *s.* trader, merchant.

sabrāgata, *a.* dressed, prepared, ready.

sabrāṅin, *v.* 1) I dress, clothe; *e. g.* *tātāntṣe sabrātšī*, she has dressed her child.

2) I prepare, harness; *e. g.* *wūrō pēṛni sabrāné!* harness my horse for me!

Conj. III., I dress, prepare myself, get ready.

sabrāṭe, *n. a.* the act of dressing.

sabrāṭema, *s.* dresser.

sābunī, *s.* soap; *e. g.* *wu sābunī dēṅin*, I boil soap.

sābunīma, *s.* soap-maker.

sādāga, *s.* (from ⁵صَدَقَة) alms, especially a dinner given for God's sake.

sadāṅin, *v.* or *wu sādāga sadāṅin*, I give or prepare a meal to others, for God's sake.

sāga, *s.* year.

sāgāwa, *a.* aged, stricken with years.

sāgeṣkin, *v.* I set down a load, I unload myself (used only of men, — comp. *wūrṅin*, *wuṣēṅin*).

Conj. IV., I help one to take a load down; *e. g.* *sōbānīyē kātḱun seḡsāḡī*, my friend helped me to put my load down.

sai, or *sei*, *conj.* only, except, but; *e. g.* *kām bāḡō, sai Ālla*, none but God.

sākkata, *a.* strained, filtered.

sākte, *n. a.* of *sāṅin*, the act of straining, filtering.

sākteṃa, *s.* one who strains: *nyāga sākteṃa*, one who prepares a kind of bread called *nyāga*.

sākteṛām, *s.* a strainer, filter.

sāktī, *s.* or *sāktī ṅkīrām*, a large bag for keeping water, consisting of the entire hide of a goat or calf, with the hair

on it; but inside expressly prepared by the use of ashes and ground nut-oil. It is said to preserve the water very cool.
sáktīma, *s.* maker of water-bags.

sálā, *s.* (from صَلَوَاتُ) prayer: *sálā dískin*, or *sálā sālīngin*, I make or offer up prayers, I pray.

sálām, *s.* peace, welfare, health, prosperity, salutation: *sálām máskin*, I take or accept a person's salutation (= I thank him); *sálām aléigum* (from اَلْسَلَامُ عَلَيْكُمْ) "peace be with you," a common salutation, to which the regular response is *aléigum assálām* (from عَلَيْكُمْ اَلْسَلَامُ), with you be peace!

salamgáta, *a.* broken in, disciplined, trained; *e. g.* *ši per salamgáta tšfō*, he bought a horse which was broken in.

sálāmgēskin, *v.* I wish peace, prosperity, I greet, salute, *c.* Dat; *e. g.* *wu nīrō sálāmgēskin*, I salute thee.

salámgin, *v.* 1) I bid good bye to, I send away or let depart any one, *c.* Acc.

2) I break in, discipline, train; *e. g.* *ši wūrō per salámtšī*, he has broken in a horse for me.

sálamma, *s.* one who breaks in animals.

sálga, *s.* chain: *wu sálga káreškin*, I make a chain.

sálgāma, *s.* one who makes chains.

sálgāwa, *a.* having a chain, being chained.

sālīngin, *v.* I pray.

sámādē or *sámadēmin*, *s.* a species of millet, different from *árgem* and *ngáfēli*. Its stalk grows as thick as a man's arm and from fifteen to twenty feet high: it is sweeter and more marrowy than the common sugar-cane, and is chewed by the natives.

sámgata, *a.* rubbed, rubbed in, besmeared.

sámgáta, *a.* distributed.

sámgin, *v.* (*ši sáptšín*) *i. q.* *tsámgin*, I crowd or heap together, I huddle.

Conj. III., only used in the *pl.* to crowd together, to assemble in irregular numbers.

sámgin, *v.* (*ši sámťšin*) I rub; *e. g.* *wu tigīni keiēn sámgin*, I rub my skin with fat.

Conj. II., I rub upon; *e. g.* *wu fūlā túnūnīrō sámgeskin*, I rub butter on my sore.

sámgin, *v.* (*ši sámťšin*) I distribute; *e. g.* *mei tsānei ām 'gāsorō sámťši*, the king distributed clothes to all the people.

Conj. II. and IV., I distribute again, in addition to former distributions.

sámma, *pron.* all.

sámte or *sámta*, *n. a.* the act of rubbing.

sámte, *n. a.* the act of distributing: distribution.

sámte, *s.* one who rubs, a rubber.

sámte, *s.* one who distributes, a distributor.

sāndi or *sei*, *pron.* they.

sángin, *v.* (*ši sātťšin*) I shout as a sign that the hour for prayer has come, I perform the office of a Ladan.

sányā, *s.* profession, employment, occupation, trade; *e. g.* *sānyāntse kermālam*, he is a priest by profession; *ši sányāntse kágel*, he is a blacksmith by profession; *sányāntse nōgana*, he is a soldier by profession. — *comp.* *kágalla*.

sányāma, *s.* one who has a profession, an artisan, artificer, mechanic.

sānyēma, *s.* a pickpocket.

sānyēmāwa, *a.* infested with pickpockets.

sángéskin, *v.* 1) I erect, set, place, cause to stand; *e. g.* *sūrā tsūrūna, léné saṅgé*, the fence fell down, go and set it up again; *kāmū tátāntse tsesāngin*, a woman causes her child to stand.

2) I awaken, awake; *e. g.* *woladintsusō kēnēmlan tsesāngī*, he awakened all his servants out of sleep.

3) I raise up, raise from the dead, as: *wu kábinte sāngeskin*, I will raise up this corpse.

4) I redeem, deliver, rescue; *e. g.* *wu šīga kúndandaminyin sāngeskī*, I delivered him from poison; *pē kaṅara šīga ščārēan tsesāngī*, a milk-giving cow redeemed him in the court.

sāngin, *v.* not used, see: *sāgeskin*.

sāngin, *v.* (*ši saktšin*) I strain, filter, percolate.

Conj. II., I strain upon or into any thing; *e. g.* *kāmū keām kumorō saktsegin*, the woman strains milk into a calabash.

sāngin, *v.* (*i. q.* *āngin*) I extend, distend, stretch out.

sārā, *s.* fence: *wu sārā gāngin*, I make a fence.

sārāma, *s.* fence-maker.

sārāwa, *a.* having a fence, fenced.

sārbī, *s.* time; *e. g.* *sārbīfi*, at what time? *sārbī yiskin*, I appoint or fix a time.

sārbīwa, *a.* having a time given or specified in which any thing is to be done.

sārte, *s.* time, appointed time, season: *wu sārte kāmgin*, I fix a time; *sārte tsētī*, the appointed time has come, it is time.

sārterām, *s.* an appointed place, especially one for meeting, a rendez-vous.

sārtūa, *a.* referring to an appointed time; *e. g.* *yim sārtūa*, the appointed day.

sāti, *s.* infantry, foot-soldiers.

segēngin, *v.* I breathe with difficulty and rapidity, I pant; *e. g.* *kēri kaulan léseña segētšin*, a dog having walked in the sun, pants.

segēte, *n. a.* the act of panting.

sei, *i. q.* *sai* or *sāndi*, which see.

sebā, *s.* the morning at, and a little after, sunrise.

sebāma, *s.* an early riser.

sebāram, *s.* a morning beverage of wealthier men, prepared of millet-flour.

sebde, *s.* (from السبت) Saturday.

sebgeskin, *v.* I forget.

segdi, *s.* a rough mat of grass, used instead of fences: *pátō segdibē*, a temporary house, made only of mats, and often preferred by travellers on account of its being airy.

segdīma, *s.* the maker of such mats.

ségeri, *s.* corner, one-side: *ségeri némbē*, a corner of a house.

semána, *s.* (*i. q. mána*) word, narration, tale.

sélágata, *a.* pointed, sharpened.

sélāngin, *v.* 1) I point, sharpen; *e. g. wu gésgā sélāngin*, I point a stick.

2) I jump over something; *e. g. wu koute sélāngin*, I jumped over the stone.

sélidē, *s.* slipperiness.

sélidūa, *a.* slippery.

sendāsen, *s.* a pancake, thin and about as large as a dinner-plate. — comp. *tabiskā* and *weina*.

séngin, *v.* (*ši séntšin*) I uncover, open, disentangle, disengage.

séptegeṃa, *s.* one who is forgetful.

sérag, *ad.* ever, at any time, always, constantly.

sérdē, *s.* saddle (see a sketch of one in the appendix to Major Denham and Captain Clapperton's Travels.); *kālā sérdibē*, the saddle-pommel; *dābū sérdibē*, the thin part under the pommel of a Bornu saddle; *ngántši sérdibē*, the saddle-bow; *kúmō sérdibē*, the projecting back-part of a saddle, opposite the pommel.

sérdēma, *s.* saddler.

sérdūa, *a.* having a saddle, being saddled.

séren, *s.* pain, ache: *séren kálābē*, head-ache; *séren sūmōbē*, ear-ache; *séren tímibē* and *séren kárgubē*, tooth-ache.

sérenma, *s.* a sufferer.

sérenwa, *a.* aching, painful.

sérin, *a.* quiet, silent, meek, inoffensive; *e. g. kām sérin*, a quiet, inoffensive person.

sérin, *ad.* silent, quietly: *wu sérin némgāna*, I am silent.

sō, *s.* cry, lamentation, wailing: *sō ytreskin*, I lament, cry.

sōma, *s.* a crier, one crying or wailing frequently.

sóa, *s.* a well of from two to seven fathoms in depth. This kind of wells are dug afresh every year, at the beginning of the dry season, the rains destroying them regularly. — *wu sóa lāngin*, I dig a well.

sōama, *s.* the owner of such a well.

sōawa, *a.* provided with a well, containing a well.

sōbā, *s.* friend. It is scarcely ever used, except between persons of the same sex. Girls may employ it in addressing boys, when the latter are mere children; but when married women use it of men who are not their husbands, it has an evil meaning, signifying "paramour"; for, in the common sense of the word, no woman dare venture to call any man her *sōbā*.

sōbāngin, *v.* I befriend, make one a friend.

sólōa, *a.* having peace, marked by peace; *e. g.* *kátēntsa sólōa*, there is peace between them.

sólō, *s.* peace.

sólōma, *s.* peace-maker.

solónġin, *v.* I make peace, reconcile, appease, pacify.

Conj. III. (in the *pl.* *solótēn*, *solótuwī*, *solótei*) to be at peace with each other.

sórō, *s.* store-house, store.

sórōa, *a.* having or containing a store; *e. g.* *pátō sórōa*, a house with a store.

sórōma, *s.* store-keeper.

soual, *s.* the eleventh month, corresponding to our August.

souarrī, *s.* 1) thought, consideration, reflection; *e. g.* *wu souarrī dīskin*, or *souarrī souartéskin*, I will consider it.

2) consultation; *e. g.* *souarrī souártei*, they hold a consultation together.

souarrīwa, *a.* requiring or needing consideration, holding a consultation.

souárġin, *v.* I consult, ask advice, ask permission.

sū, *s.* iron: *sū búltu*, a very hard kind of iron, perhaps a sort of steel.

súa, *a.* containing iron; *e. g.* *kou súa*, iron-stone.

súram, *s.* foundery, place where iron-stones are melted.

súbē, *s.* marrow.

súbēwa, *a.* marrowy.

sūgu, *s.* reed-grass, of great length and often of a finger's

thickness, used in making coarse mats and in thatching huts; — *sūgu pertéskin*, I cut such grass.

sukkata, *a.* bored, pierced, pricked.

súkteṃa, *s.* a doctor who takes out the guinea-worm by a surgical operation.

súkteṛám, *s.* 1) a gimlet.

2) the knife used in taking out the guinea-worm.

súlugē, *s.* a coat of mail, made up of little chains.

súlugēma, *s.* the wearer of a coat of mail.

súlwei, *a.* lazy.

súlwei, *s.* laziness.

súma, *s.* smith, iron-smith.

súmbal, *s.* or *súmbal súbē*, the dross of iron.

súmbálwa, *a.* containing dross.

súmō, *s.* 1) the ear of men and animals, with the exception of horses, — see *árgalam*.

2) a forked stick, (also *súmō gésḡābē*, id.).

súmōa, *a.* provided with ears, having an acute sense of hearing.

súmōli, *s.* (also: *búndi súmōli*, ear-animal), a fabulous animal supposed to have a great number of ears all over its head, and to know all secrets.

súmōráṃ, *s.* ear-ring.

súṅgin, *v.* (*śi súttšin*) I whip, flog, beat.

súnī, *s.* shepherd, swain: *súnī málamti*, the chief herdsman, whose servants attend to the cattle.

súnínḡin, *v.* I become a shepherd.

súnīráṃ, *s.* wages of a shepherd.

súnō, *s.* 1) sandal: *súnō wángara*, a common, plain sandal; *súnō bálḡā*, nicely made leather-sandals; *súnō dúteskin*, I make sandals; *súnō yákéskin*, I put on sandals.

2) shoe: *súnō sébādeḡ*, a common shoe; *súnō tšírāfun*, boot; *súnō píḡin*, I take off my sandals or shoes.

súnōa, *a.* having or wearing sandals or shoes.

súnōma, *s.* shoemaker, sandal-maker.

súntog, or *súntok*, *s.* 1) a filter, strainer for liquids; *e. g.* *súntok keámbe*, a milk-strainer.

- 2) *i. q. súntok p̄rátērám*, a broom.
súntogma, *s.* maker and vender of brooms.
súntogmáŋgin, *v.* I become a broom-maker.
súnurī, *s.* or *súnurī dáma*, a butcher.
súnurīŋgin, *v.* I become a butcher.
súnyē, *s.* feeding of herds, the work of a shepherd: *súnyē p̄bē*,
 the feeding of cows.
súnyēma, *s.* shepherd, feeder of cattle. *Súnyēma*, is one who
 actually feeds cattle, whereas the *súnī* may remain at
 home, and have his work done by servants (*súnyēma*).
súnyērám, *s.* pasture, pasturage.
súŋgin, *v.* (*ši súktšin*) I bore, prick, pierce, open by a puncture.
súram, *s.* foundery, place where iron-ore is melted.
súrgā, *s.* a company or gang of men, working each others'
 farms in turn.
súrsurī, *s.* or *tsábā súrsurī*, path, footpath.
súrutegerám, *s.* loop; *e. g. wu súrutegerám d̄emgin*, or *súrutē-*
gerám súrudgeskin, I make a loop.
surúmgín, *v.* (*ši surúttšin*) I sip, sup.
súrungin, *v.* (*ši súrutttšin*) I open a loop.

Š.

- šáber*, or *šáf̄er*, *s.* the third lunar month of the year, corres-
 ponding to our December, and terminating the cold season
 in Bornu.
šāngáfa, or *šānkáfa*, *s.* rice: *kátsim šāngáfabē*, rice-straw.
šāngáfāma, *s.* dealer in rice.
šāngáfāram, *s.* place where rice grows which is not cultivated
 in Bornu, but grows wild in the neighbourhood of the
 lake *Tsáde*, especially in the country of *P̄érgī*, whose ca-
 pital is *Digōa*.
šárgō, *s.* a species of serpent, beautifully striped, of about three
 feet in length and as thick as a man's little finger. It
 is inoffensive and sometimes winds itself round people's
 legs, when the sand burns it in the hot season.

šérēa, *s.* court of justice, judgment, sentence: šérēa šetīngin, I pass a sentence; šérēa dīskin, I judge.

šérifū, *s.* a white negro, an albino. They are much feared in Bornu, because people suppose that they possess supernatural powers. Some are said to be able to have meat roasted on their naked arms, or to hold them in boiling water, without injury.

šérifurám, *s.* the annual present given to the albinos by the king.

šetīngin, *v.* I judge, make peace. It is generally construed with *lebāla*, *e. g.* *wu sandrō lebālāntsa šetīngin*, I judge their dispute for them; *wu širō šetīngani*, I did not judge (*viz.* his dispute) for him; *sāndi wūgā šetīsei*, they judged me.

šēda, or šēada *s.* witness: *wu šēdārō námgin*, I am a witness, I bear testimony.

šérēa, *i. q.* šérēa.

šerwa, *a.* streaked, striped (*i. q.* *nārgēwa*).

ši, *pron.* he, she, it.

ši, *s.* 1) leg, foot: *kām per šintse gōtšin*, *lit.* one takes a horse as his leg, *i. e.* one rides a horse, *e. g.* *sōbāni pēni šintse gōgonō*, my friend rode my horse; *ši kōmodūgubē*, a tributary river; *ši Kōarābē*, a tributary of the Niger; *ši Tsādebē*, rivers emptying themselves into the Tsade.

2) footstep, track. In this sense it is used in reference to men, birds, goats, sheep, deer, camels; *e. g.* *ši kāmma*, the footsteps of a person. — *comp.* *pergāni* and *kulōrām*.

šibā, *s.* interpretation and explanation of certain Arabic books.

šibāma, *s.* or *mālam šibāma*, one who interprets and expounds Arabic books.

šibāram, *s.* place where Arabic manuscripts are translated and expounded.

šigal, *s.* shin-bone.

šigal, *s.* the signs of the Arabic vowels, and also other orthographical signs, as *Jazma*, *Tashdid*, *Wasla* &c.

šigalma, *s.* one who provides a manuscript with the *šigal*.

šigāḷgin, *v.* I provide a text with the *šigal*.

šikkata, *a.* scraped.

šilā, *s.* bone.

šilāwa, *a.* bony.

šilūgin, *v.* (*i. q.* *sūngin*), I whip, flog, beat.

šim, *s.* eye: *wu kām šim 'galan wāneškin*, I treat one kindly, well; *wu kām šim dibin wāneškin*, I treat one unkindly, ill; — *šim šībē*, ankle-bone; *šim mūs-kōbē*, wrist-bone.

šimālō, *s.* or *šimālō šimbē*, tear: *šimālō kūs-kin*, I shed tears.

šimālōa, *a.* having or containing tears.

šimālōma, *s.* one who easily sheds tears.

šimulōgu, or *šimulōge*, *s.* star: *kātsāga šimulōgubē*, a star-shooting.

šingē, *s.* the dung of sheep, goats, and all kinds of deer and gazelles. — comp. *ngārge*.

šingērām, *s.* dunghill.

šingēwa, *a.* having or containing dung, manured; *e. g.* *kūlotē šingēwa*, the farm is manured.

šīngin, or *šišīngin*, *v.* (*ši šiktšin*), I scrape; *e. g.* *ši ngūmdē bā-nōbē šišiktšin*, he scrapes the handle of a hoe.

šīrām, *s.* foot-ring, *i. e.* a large copper-ring, worn by women round their ankles.

šīrgata, *a.* torn, split.

šīrūgin, *v.* I tear, split, as willows, feathers &c.

šīrtēma, *s.* a leather-cutter, *i. e.* one whose business it is to cut up tanned hides into long narrow straps, which are then bought and wrought into various articles by the *ntšīrīma*.

šīrtēskin, *v.* I strip off skin, I skin, flay. This verb has in the third pers. *tšēširtin*, besides the regular form *tšēširtin*.

šīrtō, *n. a.* the act of skinning.

šīrtōma, *s.* one who skins slaughtered cattle, a knacker.

šīrtōrām, *s.* the wages due for skinning a slaughtered animal.

šišīngin, *v.* (*i. q.* *šīngin*) I scrape.

šišīngin, *v.* I ask, interrogate, put questions to, inquire of, examine: *wu šīga kitābunirō šišīngin*, I inquire of him after my book.

šīṭe, s. 1) rib.

2) the act of lying on one side.

šīṭerā, s. burial, funeral.

šīṭerāgata, a. buried.

šīṭerāma, s. or *līman šīṭerāma*, a priest who recites the prescribed prayers at a funeral.

šīṭerāṅgin, v. I bury, I sepulchre, I commit to the grave in the usual ceremonious manner. — comp. *rēṅgin*.

šīṭerāṭe, n. a. act of burying.

šīṭerāṭerām, s. burying-place.

šūgō, or *šyūgō*, s. post, pillar, prop.

šūnī, s. 1) blueness, blue colour, indigo. It is gained from a plant, called *ālin*.

2) blue-baft, blue cloth.

šūnīma, s. the dyer in blue.

šūnīmāṅgin, v. I become a dyer.

šūnīwa, a. blue.

šyūgō, see *šūgō*.

T.

tabākkata, a. agreed, agreeing, harmonious.

tabāṅgin, v. (used only in the *pl.*, *tabāṅnyen*, *tabāṅnuwī*, *tabāktsei*) to agree, be in union, harmony, concord.

tābera, s. door, *viz.* the door itself and not the opening for it:

wu tābera pēṅgin, I open the door.

tāberāma, s. one whose work it is to make doors.

tābgāta, a. hacked, hoed.

tābgata, a. put in, filled. (see *tāṅgin*.)

tabiskā, s. a thick but small pancake: *tabiskā kāṅgin*, I make pancakes.

tādēskin, v. (only used in *pl.*, *tādēn*, *tādūwī*, *tādīn*), to meet, meet one another.

tagardā, s. paper on which any thing is written. — comp. *kākāde*.

tagardāma, s. vender of paper.

tagardāram, s. place where paper is sold.

- tágumō*, *s.* the hard knot in which the threads of a tassel are united.
- tagungáta*, *a.* coupled, joined.
- tagúnteskin*, *v.* (only used in the *pl.*, *tagúntēn*, *tagúntuwī*, *tagúntei*), to couple, join, for the purpose of generation, (said only of locusts, insects, and reptiles).
- tákte*, *n. a.* of *tángin*: recollection, consideration.
- tákteṃa*, *s.* one who has a strong memory.
- tálaga*, *a.* poor, a poor man.
- talagángin*, *v.* I become poor.
- tálagārám*, *s.* alms, any thing given to the poor.
- tálāge*, *s.* (from التلاذ?) Tuesday.
- tálba*, *s.* head of the police: *šérēa tálbābē*, police-court.
- tálbārám*, *s.* fees given to the head of the police.
- tálnġin*, *v.* 1) I mistake, I do wrong, make wrong, say wrong; *e. g.* *fúgura túsúntse táltši*, the scholar missed his lesson; *kágelma tságuram táltši*, the smith made the lock wrong.
- 2) I stumble; *e. g.* *wu kóulan tálnġi* or *wu kóurō tálgeskī*, I stumbled over a stone.
- támā*, *s.* hope, expectation, wish, desire.
- tamáli*, *s.* cotton-seed.
- tamángin*, *v.* I hope, expect; *e. g.* *sóbāni wīgā tamášin*, my friend expects me.
- támāwa*, *a.* hopeful, promising.
- támbuskġin*, *v.* I taste.
- támbúskġin*, *v.* I come out (*viz.* as of a narrow hole, or as a gimlet on the other side of a board).
- támgin*, *v.* (*ši táptšin*) I hack, hoe.
- támgin*, *v.* I put in, pour in, fill (said only of grain, flour and fluids:) *dántse dargáta ngérgentsurō tsáke*, *rúngōntse ngérgentsurō táptse*, he puts his dried meat and his flour into his bag; *kúmōntsúrō níki tábgonō*, she poured water into his calabash.
- támgin*, *v.* (*ši támtšin*) *i. q.* *gémgin*, I fling, throw off.
- Conj. II., I throw at; *e. g.* *ši kántse kánirō támtseġi*, he has cast his stick at a goat.

tamisēngin, *v.* (*ši tamisšīn*) I count, enumerate; *e. g.* *Bórnun kām 'gásō kērbāntse tamisšīn*, in Bornu every one counts his years; *mána tamisēngin*, I recite slowly and solemnly.

tamisgáta, *a.* counted, numbered.

tamissa, *s.* number; *e. g.* *tamissa pērbē*, a number of horses; *šimulōge nā kótši tamissābē*, or *tamissārō*, the stars are innumerable,

tamissāma, *s.* one who attends to accounts, an accountant.

tamissāwa, *a.* expert in counting.

tamiste or *tamistā*, *n. a.* the act of counting: enumeration, recital.

támō, *s.* end, completion, cessation; *e. g.* *támō kídlābē*, the completion of a work; *támō lukránbē*, the end of the Koran; *támō kánābē*, the termination of a famine.

tamōgáta, *a.* finished, completed.

tamōngin, *v.* I finish, end, complete, put an end to, stop; *e. g.* *wu kídlāni tamōngi*, I have finished my work; *súndi krige tamóturō badígada*, they began to put an end to the war.

Conj. II., I bring to an end, make an end with: *bárbugā tamótsegī kándirayē*, the hunter finished (= killed) the thief.

Conj. III., I take an end, I die.

támōrám, *s.* (or *nā támōrám*) end, extremity.

tamôte, *n. a.* the act of finishing: completion, termination, end.

tamôtema, *s.* one who despatches business with speed.

tamsúgū, *s.* tamarinth, the tree and the fruit. The Kanuris call the fruit also *pē tálagābē*, because the poor put it into water, and, when it is well soaked, drink the water instead of milk.

tándeskin, *v.* (*ši tsetándin*) 1) I weave; *e. g.* *tságāma tsáneini ngalārō tsetándeni*, the weaver did not weave my cloth well.

2) I plait (used of mats which are plaited with the hand, not woven); *e. g.* *bútši tándeskin*, I plait or make mats.

3) I make, as said by a potter; *e. g.* *ngé tándeskin*, I make a pot.

tándō, *n. a.* the act of weaving, or of making mats and pots.

tándōma, s. weaver, potter (always females), mat-maker.

tándū, s. (or *tándū kəndágerám*) a square leather-bag for keeping butter.

tándūma, s. a maker and vender of such bags.

tángin, v. (*ši táttšin*) I ascend, walk up, c. Acc. and Dat.; e. g. *ši kériğa táttšin*, he goes up the hill; *fári nembērō tattsóskō*, I shall go on the top of the house.

tángin, v. (*ši tántšin*). But the first Conj. is no longer in use and there only remains —

Conj. III., *tantéskin*, I stretch myself.

tántal, s. a bell, tied to the necks of horses and camels.

tántalma, s. maker and vender of such bells.

tántāni, s. catarrh, a cold; e. g. *tántāni wúgā sétei*, I have caught cold.

tantéskin, v. I stretch myself.

tángin, v. (*ši táktšin*) I remember, recollect.

Conj. III., I reflect, consider, ponder, (comp. the Germ. *ſich beſinnen*).

Conj. IV., I cause to remember, I remind.

tārāngin, v. 1) I threaten, especially with signs and gestures, c. Acc.

2) I lay hold on, seize (in this sense generally followed by *táskin*); e. g. *ši bárbuga tárātse tsétei*, he seized and took the robber.

tárentšē, s. fog, mist.

tárentšēwa, a. foggy, misty.

tárgata, a scattered, desolated, spread.

targáta, a. dried.

tárgūna, s. hare, rabbit.

tárgunārám, s. place of hares or rabbits.

tárintšē, s. bride, or bridegroom. This title is used from the day of engagement till the day of marriage.

tárngin, v. 1) I scatter, disperse, strew about; e. g. *kúgui árgem 'gásō tártsei*, the fowls scattered all the millet.

2) I desolate, lay waste, destroy: *Fuláta tsédi Bornúbē ngásō krígen tártse*, the Phula desolated the whole land of Bornu by war.

3) I spread, spread out; *e. g.* *ŋgúdō pépetōntšę tártšęna*, the bird spreads out its wings.

Conj. II., I scatter, strew about for or upon; *e. g.* *wu kú-guirō árgem tárgeskō*, I scattered millet for the fowls.

Conj. III., (only used in the *pl.*, *ándi tártēn* &c.) to scatter, disperse, *intrans.*

tárŋgin, *v.* I dry; *e. g.* *kámū tsáneintšę tártšęna*, the woman is drying her clothes; *káfī búšširō fúkkē, tárnnyē*, we poured the locusts on a mat and dried them.

Conj. II., I dry at or on any thing: *e. g.* *pérō tsáneintšę sárārō tártšęna*, the girl dries her clothes on the fence.

Conj. III., I dry myself, I dry, become dry.

tásā, *s.* plate, dish, pan.

táskin, *v.* 1) I catch, take, hold fast, keep fast, lay hold on, seize: *tsū állábē táskin*, I take or use the name of God, ask any thing in God's name; *bárgalā táskin*, I bless by joining hands with any one; *tšī táskin*, I hold my mouth, my tongue, *i. e.* am silent.

2) I keep on, continue doing, dwell on; *e. g.* *tsúntšę tei*, continue (*viz.* to call) his name! *mánātę tei!* dwell on this word.

3) I treat, use; *e. g.* *ši wúgā ŋgalārō sētā*, he treated me well.

4) I draw, bring into: *e. g.* *ši táta lebálārō tsętei*, she has drawn the boy into a quarrel.

táta, *s.* 1) child, descendant, offspring: *táta kęngalī*, a boy; *táta pérō* or *táta kašigāna*, a girl; *táta pēbē*, a calf; *táta dímbē*, a lamb; *táta kánibē*, a kid.

2) fruit, produce; *e. g.* *táta gęsgábē*, tree-fruit, fruits.

3) boy, youth, young man.

tátkū, *a.* being with foal (only used of horses, camels, mules and asses); *e. g.* *pę kúrgurī tátkū*, the mare is with foal.

tátšŋgin, *v.* I console, comfort, condole with, *c. Ac.*

taútau, *s.* 1) spider: *pátō tautaubē*, spin-web.

2) silk-worm: *tšē tautaubē*, raw silk.

távā, *s.* the time about "the first cock-crowing", *i. e.* about two or three o'clock a. m.

tawáŋgin, *v.* I am early, do early, rise early.

tawáte, *n. a.* the act of rising very early.

tawátema, or *táwāma*, *s.* one who rises early in the morning between two and three o'clock.

táyér, or *taíer*, *s.* holiness, righteousness, punctuality in all religious observances.

táyér or *taíer*, *a.* holy, righteous.

táyérngin, *v.* I become holy, righteous.

táyérwa, *a.* holy, righteous, punctual in all religious observances.

teída, *s.* sickle.

teidāma, *s.* maker and vender of sickles.

teidāwa, *a.* provided with a sickle or sickles.

téktiḡī, *s.* (*i. q.* *kándulī ngúdōbē*) feather, the plume of birds: *téktiḡī tēlāla*, the light hair of very young birds, before they have feathers.

téreskin, *v.* 1) to carry, — used only when many people have to carry any thing to any place; or when one man has often to return, in order to effect the removal of any thing (as *e. g.* the produce of a farm to a store-house).

2) continually to take out a fluid with a spoon and pour it back again (as *e. g.* boiling water, in order to prevent its flowing over).

tēlāla, *a.* 1) light, not heavy, easily moved by a breeze; *tēlāla lās*, very light. Our "light" is rendered by *tēlāla*, when it refers to the nature of a thing as such, but by "kámpoi", when it refers to weight; hence we say *kándulī tēlāla*, *kalgútan tēlāla*, but: *kárei kámpoi*, *kátkun kámpoi*.

2) soft, not rough; *e. g.* *kátigī tēlāla lās*, a very soft hide.

3) gentle, meek; *e. g.* *kām tēlāla*, a gentle man.

tēngin, *v.* I aim (only used in reference to a bow and arrows); *e. g.* *kanḡgentṣe ngérirō tētsēge*, he aims at a gazelle with his arrow.

tēte, *n. a.* the act of aiming.

tētēma, *s.* a marksman.

tégam, *s.* 1) female breast.

2) the udder of all suckling animals except horses and asses

(comp. *kókō*): *tégamnyin kámgin*, I wean from the breast; *tégamnyin kám̄tābē*, time for weaning a child (two years after its birth.)

tégamma, *a.* provided with breasts or an udder.

teḡeḡeskin or *teḡeḡeskin*, *v.* It is only used in the Perfect and Aorist, and seems to be a second Reflective-Form of the verb *ḡeḡeskin*, with a Passive meaning. Whereas its first Reflective form, *teḡeḡeskin*, retained the original and proper meaning of *ḡeḡeskin*, the second, *teḡeḡeskin*, became exclusively connected with the derivative and secondary meaning, "to be too hard, too difficult, to be inaccessible, unattainable, to be averse, hostile"; *e. g.* *pērō širō teḡeḡēri*, he did not succeed in getting the girl; *diniā nan-dirō teḡeḡēri*, you will have adversity.

tēgera, *s.* a kind of large dumplings. After being boiled, they are generally mashed in milk and then drunk.

tēgerāma, *s.* a woman making dumplings for sale.

tekkátaga, *a.* 1) brought near.

2) leaned, bent.

3) warmed by the use of fire.

tékkeskin, *v.* 1) I put near, bring near; *e. g.* *ngē kámmurō tékkeskin*, I put a pot near the fire; *napterámmem wúrō tége-seḡeḡé*, put your chair near me!

2) I lean, incline, bend towards, rest against; *e. g.* *ḡeḡgā nēmmō tékkeskin*, lean the stick against the house!

3) I warm, — by bringing any thing near to a fire; *e. g.* *ník tékkeskin*, I warm water.

Conj. III. *tékteḡeskin*, 1) I go near, approach; *e. g.* *sóbāni wúrō tékteḡē*, my friend came near to me.

2) I recline; *e. g.* *ši dígallō tékteḡena*, he is reclining on the sofa.

télakte, *s.* (from *tēlaḡin*) drop; *e. g.* *adoria télakte tīlō šē*, give me one drop of ink!

tēlam, *s.* tongue: *tēlam̄nem tsáinné*, keep thy tongue!

tēlam-tútū, *s.* a person who stammers, a stammerer.

tēlamwa, *a.* being expert in the use of the tongue, bold, impertinent.

təlaŋgin, *v.* only used impersonally: *təlaktsšin*, it drops.

tələbū, *s.* the hollow under the arm, opposite to the shoulder.

təlin, *s.* snot, the mucus coming from the nose.

təlinwa, *a.* snotty.

təmbal, *s.* 1) ring, roll, circle.

2) a large kind of drum.

təmbalma, *s.* a maker of drums.

təmbalŋgin, *v.* I roll, roll along; *e. g.* *wu kátkunni təmbalŋgin*,

I roll my load along.

təmbalwa, *a.* having a drum.

təmgata, *a.* built, erected.

təmgin, *v.* (*ši təmtšin*) 1) I build; *e. g.* *wu nem təmgin*, I build a house.

2) to overcast, to darken; *e. g.* *diniā təmgata*, an overcast sky.

təmtę or təmtā, *n. a.* the act of building.

təmtęma, *s.* builder.

təmtęgin, *v.* I build all about, I build much or often.

təngeréseŋgin, *v.* I limp, halt, walk lamely.

təpāŋgin, *v.* (*i. q. tsilēle təpāŋgin*), I spit.

təngeręstę, *n. a.* the act of halting.

təngeręstęma, *a.* one who halts.

tęrgafū, *s.* flea: *tęrgafū tšenāndin*, a flea bites.

tęrgafūa, *a.* full of fleas.

tęrterŋgin, *v.* I make water (*viz.* while standing, — said only of men and dogs.)

tibal, *s.* baby, infant (children before they are able to sit by themselves).

tibalma, *s.* (*i. q. kāmā tibalma*) a woman who has lost all her children in infancy.

tiballám, *s.* (*i. q. kábar tiballám*) burying-place for infants and for people who have become childish from extreme old age.

tigi or tige, *s.* skin: *tigini tsou*, I have fever; *wu tigi abámibēn lúskī*, I came from my father's loins; *tigi kámbe ámtšī*, one is sad, frightened; *tigi kámbe kútū*, one is unwell.

tigū, *s.* brother or sister in law.

tigūa, *a.* having brothers or sisters in law.

tīgūrám, *s.* a present given by a bridegroom to his future brothers and sisters in law.

tīlō, *num.* one.

tīlōmī, *a.* single, only; *e. g.* *táta tīlōmī*, an only child.

tīlōngin, *v.* I become alone, isolated.

tīlōrō, *ad.* once, one time, formerly (*olim*).

tīmī, *s.* tooth (*viz.* the front-teeth of man, or the teeth of sheep, goats, cattle): *tīmī gēreškin*, I grate, grind, gnash my teeth. — *comp.* *kárgū*.

tīmīma, *s.* one who bites; *e. g.* *kām tīmīma*, *kéri tīmīma*.

tīmīwa, *a.* 1) provided with teeth, having good teeth.

2) sharp, cutting; *e. g.* *tšénā tīmīwa*, a sharp knife.

tīskīn, *v.* I am enough, sufficient, I am old enough, I am mature. — It is mostly used in the third pers. and may then be considered as impersonal. — *comp.* § 112, 4 of the Grammar. With *gei* it signifies "to come up to, to be equal to": *andigei tšétení*, he is not equal to us; *wu šigei tīskī*, I am a match for him.

tīti, *s.* a kind of grass for thatching houses, reed-grass.

tītīma, *s.* one who cuts such grass for sale.

tītīngin, *v.* I cover with such grass: *neṃ tītīngin*, I thatch a house.

tītīwa, *a.* full of such grass.

tógsāngin or *tóxsāngin*, *v.* I mix; *e. g.* *kāmū níktí keámwa toxsátšī*, the woman has mixed water and milk. (This and *túgšī* are the only words of the Kanuri language in which I sometimes heard the sound of the Greek χ or the German *ch*.)

togságata, *a.* mixed.

tógūba, *s.* slaughter-house, place where cattle are slaughtered; also: *tógūba súnorībē*, *id.*

tólī, *s.* (*i. q.* *fárvī*) 1) the above, heaven: *tólī wúné*, look up! *tólín yer išī*, salvation came from above.

2) top, pitch; *e. g.* *tólī némbē*, the top of a house; *tólī gés-gābē*, the top of a tree.

tósō, *s.* a disease of horses, showing itself in blains all over the body.

tósō, *s.* the tree from which the shea- or vegetable-butter is gained, but which is not indigenous to Bornu proper. — *kándāge tósōbē*, vegetable-butter, imported to Bornu from Pika. The Hausas call it *kádānya* or *mei kádānya*; accordingly the statement in Major Denham's Travels p. 324 is to be corrected.

tósunō, *a.* grey (said of horses, camels, asses, goats).

tsā, *s.* a foot or span (a measure).

tsábā, *s.* road, way, street: *tsabá ngimi*, a broad, open road, a high-way; *tsábā Mákkābē*. 1) way to Mecca. 2) the milky way.

tsábal, *s. i. q. tsábā*.

tsábāngin, *v.* I accompany part of the way.

tsábata, *a.* gathered, collected, assembled.

tságar, *s.* an agricultural implement used for digging. It consists of a wooden handle and an iron socket which latter is about one foot long and, at the bottom, of the breadth of a man's hand.

Tságam, *s.* a festival, happening in the month of *Lafeloúal*, and during which only fowls are eaten.

tságata, *a.* pierced, stabbed, churned.

tságē, *s.* pomp, fine costly clothes, ornaments, attire.

tságēgata, *a.* dressed gorgeously, arrayed.

tságēngin, *v.* I dress (any thing) gorgeously, I array, adorn.

tsákkata, *a.* covered.

tságeskin, *v.* I put in, drive in, ram in; *e. g. kágelma bá-nō tsátsege ngúmdērō*, the smith fastened a hoe to the handle.

tságūtsa, *s.* benefactor.

tságūtsāngin, *v.* I become a benefactor.

tsáka, *s.* a small dry-measure, consisting of a calabash of two spans and two finger-joints in circumference.

tsál, *s.* net, trap-net for the purpose of catching a kind of deer called *ngévi*.

tsálei, *s.* a pen or stall in the marketplace where a particular kind of cattle or other articles are sold.

tsáli, *s.* a large, rough bag, made of a network of ropes, and used by blacksmiths and traders in natron.

tsálma, *s.* one who catches deer with a trap-net.

tsálingin, *v.* I cut, as with an axe or sword. This word is used of chopping off the millet-stalks in harvest, they being about an inch in diameter, so that they have to be cut with a kind of hatchet. — *kilō tsálingin*, *lit.* I cut a farm, *i. e.* I cut the bush for the purpose of making a farm in its place.

tsáman, *s.* (*i. q. krige*), war: *tsáman sángeskin*, I raise or begin a war.

tsámanwa, *s.* a warlike person, a warrior.

tsámanwa, *a.* having or containing war; *e. g. lárde tsámanwa*, a country having war, *i. e.* being at war; *diniā tsámanwa*, there is war.

tsamanwátši, or *diniā tsamanwátši*, an impersonal verb, derived from *tsámanwa*, there is war.

tsángin, *v.* (*ši tsáptšin*), I gather, collect, draw together, bring together.

Conj. III., only in the *pl.*, to assemble, to come together.

tsamtsámā, *s.* a leather-bucket, about a foot and a half high, and about one foot in width. It is used for carrying water.

tsánei, *s.* clothing, clothes.

tsáneiwa, *a.* having clothes.

tsáni, *s.* adulterer: *kámū tsáni*, adulteress.

tsánmā, *s.* (from ⁶جَنَّة) heaven.

tsánūa, or *tsánūwa*, *s.* master (an appellation never used of a priest): *tsánūa mbétsi*, the master is at home or here; *káliā tsánuābē*, a master's slave.

tsángāngin, or *kánu tsángāngin*, *v.* I produce or light a fire, by quickly rubbing any hard stick on a piece of rotten but dry *káfī*-wood.

tsángin, *v.* (*ši tsáktšin*), 1) I cover, shut: *wu pērō tsángin*, I betroth or engage a girl, this being done by buying clothes for her and giving presents to her parents. The betrothment regularly takes place before the girl has attained

the age of puberty and precedes the marriage from one to three years.

- 2) I shut, close, tie up: *wu tšinnāni tsáŋgin*, I shut my door; *lukrántsega tsákkonō*, he closed his Koran.

tsáŋgin, *v.* 1) I stick, sting, stab, pierce: *ši sōbāni tšennān tsátši*, he has stabbed my friend with a knife; *kádi kōagā tīmin tsátši*, a serpent has bitten a man; *wu kátsāgan šīgā tsáŋgi*, I have pierced him with a spear.

- 2) I churn, by means of quickly twirling a stick, called *gúrumbal*, between my hands, in a calabash of cream.

tsáptę, or *tsáptā*, *n. a.*, the act of gathering, assembling.

tsápterám, *s.* place of assembly, rendez-vous.

tsar, *s.* root; *e. g.* *tsar gęsgābē*, a tree-root; *tsar kaubē*, aurora, the dawn of day; also the evening redness of the sky.

tsárma, *s.* a certain military officer; see *alam*.

tsédi, *s.* 1) ground, earth; as *diniān tsédin*, heaven and earth; *tsédi dē*, bare, naked ground; *bēla tsédi dērō diskin*, I make a town equal with the ground, I demolish it; *tsédi wáŋgin*, I divine or foretel by certain figures made with the fingers on the ground.

- 2) land, country (*i. q.* *lárde*); *e. g.* *nlú tsū tsedinémbē?* what is the name of thy country? *ši tsédin kádiō*, he came by land.

tsédiga, *s.* ground, bottom; *e. g.* *tsédiga nkībēn*, at the bottom of the water; *tōliga wágonō*, *tsédigāga wágonō*, he looked upwards, he looked downwards.

tsédigāwa, *a.* having a large rupture.

tsédírám, *s.* an annual land-tax.

tsébangin, *v.* I send; *e. g.* *wu wókita tsébāneskin*, I send a letter.

This word is used in reference to letters, presents, and other things; in reference to persons only, when they are sent to a place of punishment. It is never used of sending a messenger, for which purpose *nóteskin* is employed.

tsébed, *ad.* the whole day, all day long; *e. g.* *sáundi tsébed tságādin*, they quarrel all day long.

tšébed téles, or *tšébed télessō*, the same as *tšébed* alone, only more emphatical.

tšégáli, *s.* 1) the part of the mouth between the teeth and the cheeks, where *e. g.* tobacco-chewers insert their tobacco.

2) cheek.

tšékkata, *a.* troubled.

tšékkeskin, *v.* I hasten, hurry, speed myself, *trans.* and *intrans.*

tšel, *s.* sunshine; *e. g.* *keárīte tšel tsúgūtīn*, the old man suns himself.

tšélam, or *tšélam*, *a.* black: *kām tšélam*, a black person, a negro.

tšélamgin, *v.* I become black, dark; *e. g.* *dīniā ngāsō tšélamtši*, it became very dark.

tšélwa, *a.* having sunshine; *e. g.* *dīniā tšélwa*, it is sunshine.

tšéma, *s.* (also *yim tšémāwa*, or *altsīma*, or *léma*), Friday, the Muhammadan Sabbath.

tšémgin, *v.* (*ši tšémtšin*), I groan, sigh.

tšémgin, *v.* (*ši tšéptšin*), 1) I descend, come down; *e. g.* *ngō, sōbāni kērīlan tšéptšin*, behold, my friend descends from the mountain; *tāta gégālan tšéptši*, the boy has come down from the tree.

2) I alight, dismount; *e. g.* *kusótōa kalīgimōlan tšéptsei*, the strangers alighted from their camels. In this sense it is often used without mentioning the animal, *e. g.* *bérnientsan ši tšéptse, kógana ngāsō tšéptsā*, at their Capital he dismounted, and all the soldiers dismounted.

3) I land, I disembark.

4) I leave off, give up, have done with; *e. g.* *karáingē tšébgasgányā*, when I had left off reading.

5) with *ngáwa pātēn*, to encamp, *viz.* in the camp of the General or the common soldiers, *e. g.* *kóganc ngáwa pātēn tšéptsāna*, the soldiers are encamped; or with *kélēno*, to encamp in the king's camp, *e. g.* *mei kélēnon tšéptsena*, the king is encamped.

6) to bring forth, cast young, said of horses, camels, mules and asses (comp. the Germ. niederkommen).

7) to settle down; *e. g. káfī káragān tséptsāna*, the locusts settled down in the forest.

Conj. II., 1) to come down to or for any thing; *e. g. krige níkrō tséktśagāna*, the warriors have dismounted for water.

2) to light upon, to settle down upon; *e. g. káfī kúlorō tséptsagāna*, the locusts settled down upon the farm.

Conj. IV. 1) I cause to descend, I bring down, c. Acc.

2) I cause to leave off, I cause to finish.

tsemút, *s.* a species of rats, with a long mouth and a very offensive smell.

tséngin, *v.* (*ši tséktśin*), I shake or wave the hand as an expression of gladness.

tséngin, *v.* (*ši tséktśin*), I trouble, pester, oppress, plague.

tsér, a specific adverb, joined to *ngā* the accent of which it throws from the *a* to the *ñ*; *e. g. tátāni ngā tsér*, my child is very well.

tseréndin, an impersonal form of the obsolete verb *réndeskin*: it pains, aches.

tsérniē, *s.* the heaps in which the millet is laid on the ground after being cut, for the purpose of drying.

tsóga, *s.* cap.

tsógāma, *s.* cap-maker.

tsógāwa, *a.* provided with a cap.

tsóge, *s.* quiver.

tsógūa, *a.* provided with a quiver.

tsógō, *s.* a basket, a plight.

tsógōma, *s.* basket-maker.

tsóli, *s.* fool, a stupid or infatuated person, a madman.

tsòngin, *v.* I ornament, embellish, adorn by engraving, or incision of any kind.

tsòngin, *v.* (*ši tsóktśin*) 1) I take a pinch with the tips of the fingers; *e. g. wu tábā tsòngē*, *kéntsārō seríngin*, I take a pinch of snuff.

2) I dip; *e. g. wu argalámnyin adouagā tsòngin*, I dip my pen into ink.

3) I sow or plant, by letting the seed fall from between the

tips of the fingers; *e. g.* *ši árgem tsóktši*, he has planted millet.

4) to cut out or pick up, as with a bill; *e. g.* *gúbögum šim kamáumbē tiló tsóktši*, the cock picked out one of the elephant's eyes.

5) with *dzegánan*, I spur.

tsou, *s.* 1) heat; *e. g.* *tsou kánnubē*, fire-heat; *tsou kárgibē*, anger, wrath; *tsou tigibē*, fever.

2) pain; *e. g.* *wu tsou pángin*, I feel pain; *tsou šimtsibē*, the pain of his eyes.

3) heat of temper, wrath, passion; *e. g.* *Bódē Mārgiga kótsei nęmtsoúnyin*, the Bodes exceed the Margis in passion.

tsou, *a.* hot, hard, difficult, painful, hot-tempered, passionate. *tsoungin*, *v.* I become hot, angry, violent.

tsū, *s.* 1) name; *e. g.* *ndú tsúnęm?* what is thy name?

2) the ceremony of giving names to children, corresponding to our baptism: *béri tsúbē*, the food served at such a ceremony.

3) good name, reputation, fame: *ni tsúndē bibinęmī*, thou hast spoiled our good name.

tsúbū, *s.* a tempest in which only part of the sky is covered by clouds.

tsúgulī, *s.* hole, perforation (*viz.* holes going right through any thing, from end to end: thus this word differs from *bęlága*): *tsúgulī gárubē*, a hole in a wall; *tsúgulī tsáneibē*, a hole in clothes; *tsúgulī kęntsábē*, the nostrils.

tsúgulīwa, *a.* perforated.

tsúguram, *s.* key: *wu tsúguram kológeskin*, I lock with a key.

tsúguramma, *s.* maker of keys, and one whose office it is to carry the keys of great men.

tsúgurē, *s.* the hump of a camel and buffalo.

tsui, an impers. verb: it is enough, it will do.

tsúma, *s.* or *málam tsúma*, the priest who performs the ceremony of giving names to infants.

tsúmgin, *v.* (*ši tsúptšin*), I put down, I set, place, erect, stick in.

tsúmgin, *v.* (*ši tsúmtšin*), see *dzúmgin*.

tsùngin, *v.* (*ši tsùktsin*), I pierce, cut open.

tsùngu, *s.* perspiration: *wu tsùngu góngi*, I perspire.

tsùngua, or *tsùngūwa*, *a.* perspiring.

tsùngūrám, *s.* (also *kálugū tsùngūrám*) a small sort of shirt worn for the purpose of absorbing perspiration.

tsūrám, *s.* the fee due to a priest for performing the ceremony of giving names to an infant.

tsūri, *s.* (also *tsūri mǔskōbē*) a handful, *i. e.* as much as the hand can contain, when formed into a hollow. — comp. *kem*.

tsurīngin, *v.* I measure by handfuls.

tsūrō, *s.* belly, middle, midst, inside: *tsūrō mǔskōbē*, the palm of the hand; *tsūrō šībē*, the sole of the foot; *tsūrō kálem-bēn*, within the bowels; *tsūrō góngin*, to become pregnant (said of women), to become with young (said of animals); *kām tsūrō tilōn táskin*, I am sincere, faithful, honest, towards any one; *kām tsūrō ndín táskin*, I behave insincerely, perfidiously, treacherously, to any one, *e. g.* *wu nígā tsūrō tilōn nígitaskō*, *ni wúgā tsūrō ndín skitām*, I was a sincere friend to thee, and thou to me a treacherous one; *šigā tségei tsūrō tilōn*, he follows him from all his heart, *i. e.* gladly.

tsūrō-fag, *s.* (comp. the Germ. *Bauchgurt*), the straps by which the saddle is fastened upon a horse or camel.

tsūrōa or *tsūrōwa*, *a.* being with child, being with young.

tsurómbulō, *s.* (*lit.* belly-filling) a festival, happening in the month of *Miram*, in which there is a great deal of feasting. The same festival is also called "*kánu gépta*," or "fire-thrown", from the circumstance that the youths throw burning pieces of wood upon trees, after night has set in.

tsúseŋgin, *v.* (*ši tsúššin*), I vomit.

tsústē or *tsústā*, *n. a.* the act of vomiting.

tsústēma or *tsústāma*, *s.* vomiter, one who easily vomits.

tsā, *s.* past time, the past, time previous to that of speaking; as *kábū tsábē*, a former-day; *ām tsábē*, 1) people of former times; 2) people who have been here a little while ago; *mána tsábētūrō*, on account of the previous word.

tšā, or tšā-kwōya, *conj.* if. — see Gram. §. 318—322.

tšágen, *s.* animal, living creature, especially those whose meat is eaten by man.

tšáman, or tšā, *ad.* before, beforehand, previously, antecedently, at first; *e. g.* *wu tšáman nōngī*, I knew it before; *wu tšáman nandirō gúlŋaniba?* did I not tell you before? — *ni wŋgā tšā sŋrumba?* didst thou see me before?

tšámē, *s.* (also tšámē šereārám) a court of justice, the house where law-matters are decided.

tšē, *s.* rope, string, cord, line.

tšéma, *s.* rope-maker.

tšēni, *s.* a little calabash with a long handle, used as a ladle.

tšēnīma, *s.* dealer in small calabashes.

tšéngin, *v.* I draw, pull along, lead, conduct.

tšénā, *s.* knife: tšénā árgalamrám, a pen-knife; tšénā ángal tŋlōa, a one-edged knife; tšénā mŋskōrám, a dagger, constantly worn by the Bornuese on their left arm.

tšénāma, *s.* a cutler.

tšī, *s.* 1) mouth: tšī tŋlōrō, at one and the same time, together, in company, in a body. (The idea is probably “as compact as what is taken into the mouth at once”): *e. g.* *kō-ganāngem ʼgāsō tšī tŋlōrō tšītsa*, let all thy soldiers get up in a body! — tšī rōngin or tsángin, I hold my tongue, keep or shut my mouth, am silent, quiet; tšī yākéskin, I join in a conversation, I intrude, meddle with (comp. the Germ. den Mund in etwaß hängen); tšī ndiwa, double-tongued, deceitful, perfidious, treacherous; kām tšī ndyúa, a traitor.

2) opening in general: tšī belágabē, the opening of a hole; tšī kálugübē, the opening of a shirt to fit round the neck.

3) entrance, door, gate; *e. g.* tšī gédibēn tsúluge! let him come out through the East-gate! tšī nēmbē, the entrance to the house, the house-door.

4) end, conclusion; *e. g.* *mánūte*, *átema tšintsugō*, as for the story, this is its end.

5) shore, bank; *e. g.* *tši níkí mándabē*, the sea-shore; *tši kó-modūgubē*, the banks of a river.

tšibátō, *s.* a black, very poisonous and much dreaded, serpent.

tšibulā, *s.* an aromatic powder, used for perfuming.

tšibī, *s.* a small calabash with a long neck; *e. g.* *tšibī sálārám*, or *tšibī sálābē*, such a small calabash which is used for washing before prayer.

tšiga, *s.* the gate of a city.

tšigū, *s.* bag.

tšigāma, *s.* a porter, a door-keeper. Also a title of the royal Officers who keep the seven gates of the Capital.

tšigārám, *s.* a toll which has to be paid before the gates of cities.

tšilēle or *tšilile*, *s.* spittle: *wu tšilēle tēpāngin*, I spit; *wu tšilile ntširingin*, I spit out.

tšili, *s.* the collector of taxes in the cold season. •

tšilirám, *s.* (*i. q.* *bínemram*) tax.

tšilwā, *s.* rat.

tšim, *s.* bitterness.

tšim, *a.* bitter, disagreeable, unpleasant.

tšima, *s.* (*i. q.* *tšili*) a collector of taxes.

tšimbī, *s.* fist: *tšimbī kēmgin*, I make a fist, I double my fist.

tšimgin, *v.* (*ši tšimtšin*) to become bitter.

tšimrám or *tšimtšimgōrám*, *s.* gall, bile.

tšínāde, *s.* a flint for striking fire: *wu tšínāde káramgin*, I strike fire.

tšínāderám, *s.* a steel for striking fire.

tšinnā, *s.* gate, door.

tšínógōwa, *a.* being characterized by the word “*tšínógō!* rise”!
— only *yim tšínógōwa*, the day of the general resurrection.

tšínġal, *s.* a metal similar to German silver.

tšínġin, *v.* 1) I arise, I stand up.

2) I rise from the dead: *lókte* or *yim tšínógōbē*, the general resurrection.

- 3) I rise from an illness, I recover; *e. g. ganá kármurō gáptse dīgō tšīgóskō*, I was nigh unto death, ere I recovered.
- 4) I set out, I start.
- 5) to sprout or shoot out of the ground, to spring; *e. g. mázarmi tšítšī*, the maize is sprung up.
- Conj. II. I rise up to or against another.
- Conj. IV. I cause to rise, I raise.
- tšírā*, *s.* gravel: *túnū tšírā*, 1) a disease of the bladder, the gravel.
- 2) king's evil, *i. q. túnū láfia*.
- tšíráfun*, *s.* (also *súnō tšíráfun*) boot, generally reaching up to the body.
- tšírārám*, *s.* the stomach of birds, so called from the sand found in it.
- tšírāwa*, *a.* gravelly, full of gravel.
- tšírē*, *s.* 1) truth, reality; *e. g. sóbā tšírēbē*, a true, a real friend.
- 2) revelation of truth, retribution; *e. g. nā tšírēbē*, the place of retribution, the bar of God's judgment.
- tširemárō*, *ad.* truly, really, well; *e. g. tširemárō nemégan*, thou hast spoken truly; *wúgā wúšené tširemárō!* look at me well!
- tširéngin*, *v.* (only used in the third pers.), to become true, real, to be verified, realized, to be true, real; *e. g. mána neményenáté tširétšī*, the thing of which we have been speaking has become realized.
- tširerō*, *ad.* truly, really; *e. g. rōnémyē pérōtē tširerō tserágī kwōyá*, if thy soul really loves this girl.
- tširēwa*, or *tšírē*, *a.* true, truthful, veritable.
- tšít*, a specific adverb: *kámē tšít*, very red.
- tšítata*, *s.* (also *tšítata bérābē*) the thatch of the barn, called *bérā*: *tšítata tándeskin*, I make such a thatch.
- tšíte*, *n. a.* the act of rising: a rise.
- tšítema*, *s.* one who rises, especially one who does not remain long in one place, but changes places frequently.
- tšúa*, or *tšóa*, *s.* the second cleaning or weeding of the millet farm, after planting.

tšuaŋgin, or *tsoaŋgin*, *v.* I weed or dress the millet-field for the second time. This work is performed when the millet is from five to seven feet high and it consists not merely in weeding, but also heaping more soil round the stalks of the millet.

tšūrū, *a.* striped (said of horses, camels, mules and asses.)

tū, *pron.* that (in the *pl.* *tōni*.)

tūbbā, *s.* honour, respect, reverence.

tūbbāma, *a.* honourable, respectable.

tūbgata, *a.* honoured, respected, esteemed.

tūgō, *ad.* yonder, far away.

tūgšī or *tūzšī* (comp. *tōgsaŋgin*), *s.* only *kānī tūzšī*, a species of goats with very long hair.

tūgunō, *s.* ball, especially the balls which the Bodes make of a certain fish and which they sell for food.

tūlō, see *tīlō*.

tūlur, *num.* seven.

tūluskīn or *tūlūgeskīn*, *v.* I take out, pull out, drive out. This verb is evidently derived from *lūgeskīn*.

tūmbi, *s.* stomach.

tūmgin, *v.* (*šī tūptšīn*) I honour, respect, reverence, *c.* *Dat.*; *e. g.* *tatšīyāyē abāntsurō tūptšē*, let every child honour his father!

Conj. IV., c. Ac., I persuade, convince one; *e. g.* *wu šīga yitē-tūbgeskī magarāntirō lētšī*, I persuaded him to go to school.

tūngin, *v.* (*šī tūtššin*) I squeeze, press; *e. g.* *wu tūnūni tūngin*, I press out my sore.

Conj. II. I squeeze or press against or upon any thing; *e. g.* *bārbū šīga tsédīrō tūtšsegī*, the robber pressed him down upon the ground.

tūnū, *s.* sore, ulcer, wound, cut: *tūnū lāfia*, king's evil.

tūnūa, *a.* having a sore or sores.

tūnūma, *s.* one constantly afflicted with sores.

tūngin, *v.* I drive down, ram in, fasten in the ground; *e. g.* *wu leīma tūngin*, I pitch a tent; *wu per tūngin*, I tie a horse, (see *ntšūrōma*); *ntšīlāu tūngin*, I lay a snare.

túrī, *s.* leanness.

túrī, *a.* lean, meagre (said of meat and animals, but not of men; — see *déri*.)

túsēngin, *v.* (*ši túsšīn*), I clean from the second, fine, chaff by beating; *e. g.* *kāmū drgementséga túsšīn*.

túsēngin, *v.* (*ši túsšīn*) I stick, pin, ram in; *e. g.* *kāni tsédīrō túsēngī*, I stuck my stick into the ground.

Conj. II. I put in, lay in, sow, plant; *ši nēmō kánnu túsēgī*, he set the house on fire.

Conj. IV., c. Ac., I plant, sow; *e. g.* *wu kāsūnīni tsédīrō yitētúsgeškī*, I have sown my seed in the earth.

tustéma, *s.* one who cleans corn from chaff.

tustéma, *s.* one who sticks, pins, or rams any thing in the ground.

tustema, *s.* one who rests, waits.

tusu, *s.* 1) pause, a mark in the book after a period or chapter.

2) such a period or chapter itself, a lesson.

tusūngin, *v.* (*ši túsšīn*) I rest, wait, abide, stay. It is only used intransitively, and to wait for any one is expressed by *gurēngin*.

tūtāma, *s.* (also *tšē tūtāma*, or *ntšilai tūtāma*) a trapper, one who makes traps or lays snares.

tústē, *s.* resting, rest: *nā tústibē*, resting-place.

tustēram, *s.* a mortar for beating or pounding any thing.

tustēram, *s.* (also *nā tustēram*) resting-place, especially by the road, under a *kárage*- or *tšátša*-tree.

- *tutūngin*, *s.* I stuff any thing full, I press down.

U.

ūgu, *num.* five.

ūri, *num.* fifteen.

urmōngin or *wurmōngin*, *v.* I am pleased, gratified, satisfied, I am pleased with, I thank, c. Acc. and Dat.

W.

wadá, s. dwarf.

wádada, s. misery, distress, affliction, destitution; e. g. *wádada šiga tsáti*, distress has carried him off.

wágē, s. the hereafter, eternity: *diniā wágēbē*, the world to come.

wágē, ad. hereafter, in the next world, afterwards, then.

wányē, s. morning: *wányē láfia*, good morning! *bónyē wányē*, “night and morn”, e. g. *alla bónyē wányē ngúburō ntšó!* may God give thee long life! — This word is properly the first pers. pl. of *wángī* (comp. *wátšī*) which, in course of time, seems to have passed into a substantive.

wángin, v. I see the morning, I have reached the morning safely. (Perhaps originally = *pángin*, I awake.) — The impersonal form *diniā wátšī*, or merely *wátšī* means “It is day”. — The two verbal forms *wátšī* and *wányē* seem to be frequently converted into substantives, signifying “morning”, “day”. — Common matutinal salutations are: 1) *wánemba?* or *wánūba?* to which the reply is respectively: *wángī*, *wányē*; 2) *wánēmī láfia* or *wánuwī láfia*, to which the reply is, *wángī láfia*, or *wányē láfia*, or simply *láfia*, or *láfia lei*.

wángin, v. I will not, want not, I dislike, abhor, detest.

Conj. II., 1) to leave to any one what he borrowed; e. g. *wu nírō wántsegeskī*, I leave it to thee.

2) to pardon, forgive; e. g. *wu nírō mánātē wántsegeskī*, I forgive thee this matter.

Conj. III., only used impersonally, e. g. *mána wátī*, a matter displeases, offends; *sándi mánāntsa wátī* or *wátēna*, they are out with each other, they are on ill terms.

wáreskin, v. I am sick.

Conj. IV., I make sick; e. g. *másenātē wīgā skitewárō*, these vegetables have made me sick.

wárgata, a. burnt, roasted, melted.

wárngin, v. 1) I burn; e. g. *wu kúlō wárngī*, I burnt the farm

(viz. the wood and grass upon it); *krige béla ngásō wártšī*, the warriors have burnt all the towns.

2) I roast; e. g. *wu kúgui wáringī*, I have roasted a fowl.

3) I melt: *fúlātę kandágurō wártsā*, lit. they melt fresh butter into "melted butter," i. e. they melt butter.

Conj. IV., I burn; e. g. *ši ngéntę tsetúárgī*, she burnt her pots (viz. as potters do.)

wáringin, v. I grasp, seize hastily, catch at, snatch, take off, take away (e. g. prey).

wártę, n. a. the act of burning, roasting.

wárte, n. a. the act of seizing, taking.

wártema, s. one who seizes hastily.

wárterám, s. place where meat is roasted.

warwár, s. a stricture in the urethra.

wásā, s. a certain dish prepared of millet-flour, honey, water in which the *álfa*-fruit has been soaked, and butter.
— *wásā keámbe*, cheese.

wásilī, s. white person, a Caucasian, any one who is not a Negro.

wásilírám, s. the houses assigned to whites near the residence of the king.

wátę, n. a. the act of awaking in the morning; e. g. *wátęni kaláfia*, I awoke well.

wátsagál, s. the act of lying on the back.

wátsagálma, s. one who is accustomed to sleep on his back.

wátsagálngin, v. I lie on my back.

wátsębgata, a. becoming, proper, decent.

wátsęngin, v. (*ši wátsęptšin*) it behoves, becomes me, c. Acc. and Dat., e. g. *agóte wúgā wátsęptši* or *wátsębeši*, this thing becomes me; *krige málamō wátsęptšeni*, war does not become a priest.

watsęuála, s. whore, harlot, fornicator.

wátšī, s. morning, time, year; *wátšisō*, every time, every day, every year, e. g. *káfi wátšisō išin bágō*, the locusts do not come every year. — This word is properly the third pers. sing. perf. of *wáringin*, governed by the noun *dinā* in the

- common expression *diniā wátši*, it is day. After this had become a standing expression, the noun could be omitted, without affecting the meaning, and, in course of time, the remaining *wátši* assumed the character of a substantive.
- weina*, sometimes *woina*, *s.* a thick but small pancake, made of bean-flour or millet-flour: *weina kángin*, I make a pancake; *weina géreshkin*, I eat a pancake.
- weináram*, *s.* or *ngéia weináram*, the pan in which pancakes are baked.
- wóaladi*, *s.* servant (as opposed to slave).
- wóaladiima*, *s.* the master of a servant or servants.
- wóaladínigin*, *v.* I become a servant.
- wóaladiwa*, *a.* having a servant or servants.
- wóbi*, *s.* left side, left hand, *i. q.* *bíge*.
- wóbi*, *a.* left, *e. g.* *násā wóbi*, the left side.
- wóbima*, *s.* one who is left-handed.
- wódiša*, *s.* the act of sneezing: *wódiša yákéskin*, I sneeze.
- wodišángin*, *v.* I sneeze.
- wógérma*, *s.* notice: *wógérma yákéskin*, I give notice.
- wógermágata*, *a.* published, known.
- wógérmāma*, *s.* a public crier.
- wógérmángin*, *v.* I publish, give notice.
- wókíta*, *s.* letter: *wu wókíta rufángin*, I write a letter; *wu wókíta nóteskin* or *tsebángin*, I send a letter.
- wókitāma*, *s.* the writer or reader of a letter.
- wólingin*, *v.* 1) I return, go or come back; *e. g.* *diniā bunétšia*, *wu wólingin*, I shall return, when it is night.
- 2) I come to, arrive at; *e. g.* *táta lelétšinnō wóltšia*, when the child had become able to walk about.
- 3) to come to, to amount to: *tátōa sándi kām yásgurō wóltsei*, (the number of) the children amounted to three.
- Conj. II., I return to; *e. g.* *wu abánirō wólgeskin*, I will return to my father.
- Conj. IV., I cause to return, I turn back, drive back.
- 4) I turn out, I become: *mórō ngalārō wólgonō*, the millet turned out well; *ši táta ganārō wólgonō*, she has become childish.

wolónġin, v. I wash myself (*viz.* as a religious observance, before prayer).

wolóturam, s. the place for washing before prayer.

wólte, or wóltā, n. a. the act of returning: return.

wómġin, v. (*šī. wóptšín*), I strike with something heavy, I knock, beat.

Conj. II. I strike or knock any body down.

wónte, ad. now, then.

wóntsam, s. 1) a sort of barber whose work it is to shave the head of males, to tattoo infants on the eighth day after their birth, and to circumcise boys, which latter practice is performed in the fifth, seventh, ninth, eleventh or thirteenth year of their age.

2) the work or duties of such a barber.

wontsámġin, v. I perform the work of a barber.

wontsámma, s. (*i. q. wóntsam*) barber.

wontsammámġin, v. I become a barber.

wontsámmārám, s. the fee of a barber for shaving, circumcising and tattooing.

wósag, s. sherd, broken piece; *e. g. ngé wósaggō tártī*, the pot is broken in pieces.

wórābi, s. a sling, an instrument for flinging stones: *wu wórābi worámġin* or *wórābi worābġin*, I throw with a sling.

wóseġin, v. (*šī wóššín*) I beat in a mortar, for the purpose of cleaning from chaff, as millet, rice &c.

wosgága, a. shameless, impertinent, rude.

wóte, a negative and defective verb (in *pl. wótogō*): do not, be not!

wóte, ad. not. — see Gram. §. 236, 1. and 293, 3.

wu, pron. I.

wūagámġin, v. (used only in the third pers., as: *wūagátse, wūagátšī, wūagágoskō, wūagátoskō*), 1) to happen, take place: *áfi wūagátse?* what is the matter?

2) to be time for any thing: *kídāni wūagátšī*, the time for my work has come; *sála wūagátšī*, it is time for prayer.

wuféġin, v. I breathe quickly, I pant, I gasp.

wuféte, *n. a.* the act of breathing, panting.

wufétema, *s.* one affected with asthma.

wulgáta, *a.* peeled.

wúlugin, *v.* I peel, strip off skin or bark.

Conj. III. I lose skin, *e. g.* by knocking a limb against any thing.
wúlwulí, *s.* a certain noise made by women as an expression of joy, in making which they quickly move the tongue from one side of the mouth to the other.

wúlwulugin, *v.* (*i. g.* *wúlwulí yákéskin*) I make such a noise.

wúngin, *v.* 1) I see, look: *wu kálāni wúngin*, I consider, remember, recollect.

2) I look after, attend to, oversee; *e. g.* *ndú tatoáni ñgalārō wútsin?* who will look well after my children?

3) I look for, I seek; *e. g.* *kóayē kāmūga wūgányā, tsúrūní*, the man having sought the woman, found her not.

Conj. II. 1) I look after or seek anything (Ac.) for anybody (Dat.).

2) with Ac., I look out for, I expect any one.

3) with Ac. and Dat., I wait for one who owes me, *i. e.* I do not adopt measures against him to enforce payment. (*cfr.* the Germ. *Einem zusehen = einem zuwarten*).

4) c. Dat., I help one to see, I show; *e. g.* *wūrō nem-nénga wúsegené!* show me thy house!

wuráugin, *v.* I grow up, I become an adult, I grow: *kénder binemnyin wurútsin*, the cotton grows in the cold season.

wuráte, *n. a.* the act of growing, growth.

wurátema, *s.* one who grows up fast.

wúri, *num.* fifteen, a fortnight; — see Gram. § 206.

wurmōngin, *v.* (*i. g.* *urmōngin*) I am pleased with, I approve of, I like.

wúrugin, *v.* 1) I unload, take off; *e. g.* *kallgimōníga wúrugin*, I unload my camel; *keiwántse wúrugin*, I take off its load.

2) I unroof a house; *e. g.* *ši némtse wúrisonō*, he will take off the thatch from his house.

3) I cut off all the branches of a tree.

Conj. II. I cut off for; *e. g.* *ši gésgā kánñtsurō wurgígunō*, he cut off the branches of a tree for his goats.

wusáŋgin, *v.* I threaten, frighten, *c. Ac.*

wusáŋgin or *wuséŋgin* or *uséŋgin*, *v.* I thank, greet, salute, *c.*

Ac. — *wúse!* or repeated *wúse wúse!* a common salutation on meeting, like our "how are you?"

wusáŋte, *n. a.* the act of thanking, greeting.

wusáŋtema, *s.* one who heartily thanks, or regularly greets.

wusáŋteram, *s.* instrument for frightening, threatening, as a whip &c.

wuséŋgin, *v.* (*ši wússin*) 1) I cause a camel to kneel down, by striking it on one of its legs.

2) I unload a beast of burden.

wúsge, *num.* eight.

wúsŋen, *num.* eighteen.

wústę, *n. a.* the act of unloading.

wútsā, *s.* happiness, comfort.

Y.

yā, *s.* 1) mother: *yā ganá*, a title given in polygamy to a father's wife who is not at the same time one's mother; *yā kúra*, aunt, *viz.* a mother's elder sister (see *yígana*). In addressing, *yái* is often used for *yáni*.

2) womb, *i. q.* *ngérge*.

3) trunk, stem; *e. g.* *yā gésgābē*, the trunk of a tree.

yā, *s.* (*i. q.* *yayá*) a brother or sister by the same father and the same mother.

yakkáraskin, *v.* (probably a Relative or Causative form of *karáŋgin* or *karáskin*) I teach, *c. Ac.* of the thing, and *Dat.* of the person; *e. g.* *ši wúrō lukrángā sakkárci*, he taught me the Koran.

yákéskin, *v.* 1) I put, put in or on: *wu kálugū yákéskin*, I put on a shirt; *táta yákéskin*, (used of plants) to set on fruit, to bear fruit; *wu tšini yákéshin*, I put my mouth into a conversation, *i. e.* I interrupt, especially in a rude, forward manner; *wu bírgū yákéskin*, I cry for help, I cry

out loud; *wu fúgurō yākéskin*, I put forth, I go forth, I advance.

- 2) I appoint, direct: *metýē kóganāwa tsáke, nā kámpūberō káššō*, the king appointed soldiers, to come (*i. e.* to go) to the blind men.

yal, *s.* house (*viz.* in a metaphorical sense), family, friendship, relationship. It can be used by a landlord so as to comprehend his wives, children, servants and slaves: by a sovereign, to include either merely his family and household, or all and every one of his subjects. In the latter sense the word corresponds to our "tribe", "people", "nation", and they speak *e. g.* of a *yal Áfunóbē*, the Hausa-nation, *yal Nífēbē*, the Nufe-nation, *yal Túbōbē*, the Turbo-nation, *yal Bōrnúmābē*, the Bornu-nation. In the sense of "relationship, family", the word is very comprehensive, and may include the most distant relatives.

yála, *s.* North.

yálan, *ad.* on the North.

yaláŋgin, *v.* I go to the North.

yálārō, *ad.* northward.

yálma, *s.* one who has a numerous family.

yámbuskin, *v. intr.*, only used in the third pers., *e. g. kánu tsámbin*, the fire burns.

yámbúskin, *v. (ši tsámbin)* 1) I give birth, bring forth. It is used of women and cattle, but neither of horses (see *tsémgín*) nor of beasts of prey (see *pńgin*).

- 2) I beget (used in reference to males).

- 3) I bear fruit, bear: *árgem 'gúburō tsámbī*, the millet bore plentifully.

Conj. III., *támbuskī*, I was born.

yámgin, *v. (ši yáptšin)* 1) I sprinkle; *e. g. ši wúrō níkí yábesegei*, he has sprinkled me with water.

- 2) I throw, throw away: *šilā ngáfō dāngābēn yábgēda*, they threw the bones behind a fence.

yangángaskin, *v.* I mock, mimic, make sport; *e. g. tátātę láge keárigā sańgáńgei*, that wicked boy mimicked the old man.

yǎngē, *s.* trousers.

yǎngēma, *s.* maker of trousers.

yǎngēwa, *a.* having trousers.

yǎrdūgēskin, *v.* I accompany; *e. g.* *abáni wúgā sárdugī*, my father accompanied me.

yārūgáta, *a.* redeemed, liberated.

yārúngin, *v.* I redeem, ransom, liberate, *c. Ac.*

Conj. II., *c. Ac.*, I redeem.

Conj. III., *yārūtēskin*, also: *wu kǎlāni yārūtēskin*, I ransom myself.

yārūte, *n. a.* the act of liberating: redemption.

yārūtéma, *s.* redeemer, liberator.

yǎskin or *yátēskin*, *v.* I carry, bring, take away, take.

yáya or *yáa*, *s.* 1) great grandparent, great grandfather, great grandmother.

2) great grandchild, great grandson, great granddaughter.

yayá, *s.* (sometimes contracted into *yā*) an elder brother or sister: *yayáni kēngālī* or *yayáni kōngā*, my elder brother; *yayáni kašigana* or *yayáni kāmū*, my elder sister.

yayári, *s.* 1) a grandparent's grandparent, a grandparent's grandfather, or grandmother.

2) a grandchild's grandchild.

yayárwā, *a.* 1) having grandchildren's grandchildren.

2) having grandparents' grandparents (alive).

yáyāwa, *a.* having great grandchildren or great grandparents.

yayáwa, *a.* having elder brothers or sisters.

yéli, *s.* 1) a long projecting tooth, a tusk, fang: *yéli kamáumbē*, ivory; *yéli gádubē*, the fang of a boar.

2) tooth, as: *yéli pērbē*, *kaligimōbē*, *kórobē*, *kérībē*.

yéngin, *v.* (*ši yéntšín*) I move, turn.

Conj. III., to move or turn itself, said of serpents.

yéngin, *v.* 1) I answer; *e. g.* *wu šlrō yéngī*, I answered him.

2) *keiga yéngin*, I sing (the songs of the Natives being responsive).

yéri, or *ņemyéri*, *s.* the office of the *yérīma*.

yérīma, *s.* a military dignitary, next to the *keigamma*, leading a thousand horse to war.

yérīram, *s.* (also *dimi yérīram*) a sheep brought from Áir (in Kanuri called Yéri), *i. e.* a wool-bearing sheep, *i. q.* kún-dīma.

yesákkata, *a.* gelded, castrated: *dálō yesákkata*, or merely *dal yésak*, an ox.

yesákte, *n. a.* the act of gelding: castration.

yesákteṃa, *s.* gelder.

yesáṅgin, *v.* (*ši yesáktšin*) I castrate, unman, geld.

yēsáskin, *v.* 1) I repair, restore, prepare, make good: *wu dígal yēsáskin*, I make the bed; *wu sóbānirō ṇem yēsáskin*, I prepare a house for my friend.

2) I clean; *e. g.* *ši tígī perntsíbē tsásei*, he cleaned his horse.

yēseráskin, *v.* I cough.

yéte, *n. a.* the act of answering or singing: answer, song.

yéteṃa, *s.* singer, chanter.

yētéskin, *v.* I plait, twist, braid; *e. g.* *wu tšē yētéskin*, I twist a cord.

yētseráskin, *v.* I believe: *wu mánāṇem yētseráskī*, I believe thy word; *wu nígā yētseráskī*, I believe thee.

yētséskin, *v.* 1) I kill, slay, slaughter; *e. g.* *bárbū kámūga tšétsī*, the robber has killed a woman.

2) I break, cut, destroy; *e. g.* *ṅgepal kúguibē tilō tši kulbéten yétsēmīa*, thou having broken one fowl-egg at the entrance of the hole; *ši gésgā tšétsī*, he has cut down a tree.

3) I cheat, deceive; *e. g.* *kámte wúgā šéšī*, the man has cheated me.

yéllō, *s.* loud, immoderate laughter: *yéllō yākéskin*, I laugh immoderately.

yer, or yer, *s.* 1) benefit, kindness, favour, blessing; *e. g.* *wúró yer dími*, thou hast shown me a favour.

2) peace, tranquillity; *e. g.* *yérmá?* or *yérbá?* is it peace? is all well?

yérma, *s.* benefactor; *e. g.* *álla yérmāndégō*, God is our benefactor.

yéṣeṅgin, *v.* (*ši yéššin*) I politely go out of the way, in order that another may pass bye (construed with a Dative).

Conj. IV., *yiteyěsgeskin*, I cause another to go out of my way. This is considered rude, even in Bornu.

yěskin, *v.* (*ši tsei*) I drink.

yěstę, *n. a.* the act of politely moving out of another's way.

yěstęma, *s.* a polite, modest person.

yibbuskin, *i. q.* *búskin*.

yibū, *s.* pain in the sides.

yifuskin, or *yibuskin*, *v.* I buy.

yígana or *yigána*, *s.* (derived from *yā ganá*) aunt, *viz.* one's mother's younger sister.

yígata, *a.* unloosed, loose.

yikélskin, or *yekélskin*, *v.* I teach, *c. Acc.* of the thing, *c. Dat.* of the person; *e. g.* *wu kitábū širō yikeliskī*, I taught him a book. — It is probably the Relative form of *lúskin*, to learn, = to help to learn.

yilngin, *v.* 1) I shout, halloo.

2) to roar, as said of the lion.

yim, *s.* day, time.

yimbúlskin or *yembúlskin* or *yumbúlskin*, *v.* I fill; *e. g.* *ngē-nigā ikén yimbúlskī*, I have filled my pot with water.

yینگin, *v.* (*ši yintšin*) I breathe. — Conj. II. and IV., *c. Dat.*, I cause one to breathe, *i. e.* I keep him alive, support, maintain him.

yíni, an indefinite pronoun, is used in predicating something of any one whose name one wishes to withhold; *e. g.* *kām yíni tšī*, a certain man came, or, a Mr. so and so came.

yinteę, *n. a.* the act of breathing, breath.

yíngin, *v.* (*i. q.* *wuíngin*) I loose, unloose, untie.

yirgáskin, *v.* I add, increase.

yíręskin, *v.* (*ši tšrin*) I cry, lament, wail. (*sō yíręskin*, *id.*)

yirngin, *v.* I throw, cast, plunge, sow.

Conj. II. I throw to or before, I plunge, sow into; *e. g.* *kāmū šankáfa kúguirō yirtsegin*, a woman gives (throws) rice to the fowls; *kógana pérntsa kréguirō yirtsagei*, the soldiers precipitated their horses upon the enemy.

yiskin, *v.* 1) I give: *wu nirō nem tšiskin*, I give thee a house.

- 2) I forgive: *würō laifī šē!* or *würō nemdībī šē!* forgive me my wrong!
- 3) I give permission, I allow, suffer, permit: *šē bānāntse-geskē*, allow me to help thee! *šē tátānem nēgeskē*, let me take care of thy child!
- 4) I place, set, direct (comp. the use of the Hebrew הָרַךְ): *pēs-gāntsēga Gédārō tšō dugō sālītšin*, he turns his face towards the East before (= when) he prays.
- 5) I appoint, make (again like הָרַךְ): *kürū kógana gadérō keigamma tšō*, he again made a soldier General.

yĭtem, s. sin: *yĭtem diskin*, I commit sin.

yĭtemma, s. sinner.

yóngin, v. (*ši yóktšin* — with the change of *ō* into *o*) I drive, turn to flight.

yúgeskin, v. (only used in the impersonal form *tsúgin*) to come out; e. g. *bū kéntsānyin tsúgin*, I bleed from the nose; *káli túnūnyin tsúgin*, pus comes out of my sore.

yundúskin, v. (*ši tsúndin*) I swallow.

yürúskin, v. I fall down, I fall.

Conj. II. or IV. *yukkúruskin* 1) I fall upon, I attack: *mína andrō sakkúrinté*, when the lion fell upon us.

2) to set (said of the sun); e. g. *kéngal tsukkúrā, ndúma pátō pérātšin bágō*, no one sweeps the house after sunset.

yúwüreskin or *yúruskin*, v. I laugh. — Conj. II. *yukkúruskin*, or *yukkúreskin*, c. Dat., I laugh at; e. g. *ndúma würō suk-kúrení*, nobody laughed at me.

Z.

zázirma, s. (i. q. *dzádzirma*) leopard.

zárāfu, s. (i. q. *dzárāfu*) natron.

zegáli, s. (i. q. *dzegáli*) jaw.

zegána, s. (i. q. *dzegána*) spur.

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